

2. Of the Central Indian Gonds there are very few in these Provinces except in Jhânsi and Lalitpur. But as will be seen from the account of the

The Central Indian Gonds. Mânjhis and Kharwârs of South Mirzapur, they are almost certainly an offshoot from the great Gond race, and still preserve much of the tribal organisation of the real Gonds along the Hills to the west. According to Mr. Hislop¹ the true Gonds divide themselves into twelve and-a-half castes or classes in imitation of the Hindus. These are Râj Gond ; Raghuvâl ; Dadavê ; Katulya ; Pâdâl ; Dholi ; Ojhyâl ; Thotyâl ; Koilabbutâl ; Koikopâl ; Kolâm ; Madyâl, and an inferior sort of Pâdâl as the half caste. The first four, with the addition, according to some, of the Kolâm, are comprehended under the name of Koitor, the Gond *par excellence*.

3. The only branch of the tribe which seems to exist under this name in these Provinces is the Râj Gond, some of whom are reported to exist in the Jhânsi District. They are divided into the following sections (*gotra*) :—Sohâm ; Chagâba ; Markâm ; Posâm ; Korâm ; Dewar, which are exogamous. Of the Râj Gonds Mr. Hislop writes :—“The Râj Gonds are so called because they have furnished from their number most of the families who have attained to royal power. They are widely spread over the plains and mountains of the Province of Nâgpur, and are found in Berâr and the jungle south of the Wârda, as well as those north of the Narbada. The Raghuvâl and Dadavê are more limited in their range, being confined principally to the District of Chhindwâra. These three classes generally devote themselves to agriculture. They eat with each other, but do not intermarry. The Katulya, though not a very numerous class in regard to individuals, is extensively scattered. It includes all those who, originally belonging to one or other of the preceding Koitor classes, have begun to conform to the Hindu religion and to ape Hindu manners. Professing to be Kshatriyas, they have invested themselves with a sacred thread, and make great efforts to get the claim allowed by contracting marriage with needy Râjput brides. With scrupulous exactness they perform the prescribed ablutions of their adopted faith, and carry their passion for purification so far as to have their faggots duly sprinkled with water

¹ Papers, 4.

before they are used for cooking. At the time of dinner if a stranger or a crow come near them the food is thrown away as polluted. These practices, which other Koitors regard with profound contempt, are gaining ground among the rich. It was only one or two generations ago that the Zamîndâr or petty Râja of Khairagarh, the present bearer of which title still carries in his features unmistakeable traces of his Gond origin, was received within the pale of Hinduism ; and similar transformations, though at a more distant date, seem to have been undergone, by the royal dynasties of Bastar, Mandla, and various smaller principalities. The tendency to claim connection with Râjputs is not peculiar to ambitious Gonds : it prevails among the Bhîls of Mâlwa, and is not unknown to the wandering Kaikâdis of the Dakkhin, both of whom boast of being Yadavas or Panwârs, or some equally highborn section of the Kshatriyas." Exactly the same is the case with the Kharwârs of Mirzapur, one of whom has in quite recent times blossomed into a Râjput and invented a clan, the Benbans, for himself. He has succeeded in marrying into a clan as respectable as that of the Chandel.

4. Of the physical appearance of the Gonds Mr. Hislop writes :

Physical appearance
of the Gonds.

—“ All are a little below the average size of Europeans, and in complexion darker than the generality of Hindus. Their bodies are well proportioned, but their features are rather ugly. They have a roundish head, distended nostrils, wide mouth, thickish lips, straight, black hair, and scanty beard and moustache. It has been supposed that some of the aborigines of Central India have woolly hair ; but this is a mistake. Among the thousands I have seen I have not found one with hair like a Negro. A few, indeed, have curly locks, as a few Britons have ; but I have not met with one inhabitant of the forest who exhibited any marked resemblance to the African race. On the contrary, both their hair and features are decidedly Mongolian.” “ Their women,” writes Captain Forsyth,¹ “ differ among themselves more than do the men of these races. Those of the Gonds are somewhat lighter in colour and less fleshy than the Kor-kus. But the Gond women of different parts of the country vary greatly in appearance, many of them in the opener parts near the plains being great robust creatures ; finer animals by far than the men, and here Hindu blood may be fairly expected. In the inte-

¹ *Highlands of Central India*, 156.

rior, again, beves of Gond women may be seen who are liker monkeys than human beings. The features of all are strongly marked and coarse. The girls occasionally possess such comeliness as attaches to general plumpness and a good-humoured expression of face; but when their short youth is over, all pass at once into a hideous age. Their hard lives, sharing as they do all the labours of the men, except that of hunting, suffice to account for this. They dress decently enough, in a short petticoat, often dyed blue, tucked in between the legs so as to leave them naked to the thigh, and a mantle of white cotton covering the upper part of the body, with a fold thrown over the head. The most eastern section of the Kor-kus add a boddice, as do some of the Hinduised Gonds. The Gond women have the legs as far as they are suffered to be seen tattooed in a variety of fantastic patterns, done in indigo or gun-powder blue. The Pardhāns are the great artists in this line, and the figures they design are almost the only ornamental art attempted by these tribes. It is done when the girl becomes marriageable; and the traveller will sometimes hear dreadful shrieks issuing from their villages, which will be attributed to some young Gondin being operated upon with the tattooing needle. Like all barbarians, both races deck themselves with an inordinate amount of what they consider ornaments. Quantity rather than quality is aimed at; and both arms and legs are usually loaded with tiers of heavy rings, in silver among the more wealthy, but, rather than not at all, then in brass, iron, or coloured glass. Ear and noserings and bulky necklaces of coins and beads are also common; and their ambrosial locks are intertwined on State occasions with the hair of goats and other animals."

5. The following account of Gond domestic ceremonies by a

Domestic rites—Mar-
riage.

writer in the *Central Provinces Gazette* may be quoted, as the book is rare:—"Some of the Gond ceremonies are peculiar. Thus, they have seven different kinds of marriages, some much more binding than others, but all supposed to contain a sufficient quantum of matrimonial sanctity about them. The first and surest is when a Gond wants to marry his daughter, he first looks for a husband among his sister's children, as it is considered the proper thing for first cousins to marry whenever such an arrangement is possible; though, strange to say, the

rule is only thought absolutely binding when the brother's child happens to be a girl, and the sister's a boy. Even in the opposite case, however, it is very commonly done, as by so providing for a relation for life, the man is said to have performed a very right and proper act. Another reason is that less expense is entailed in marrying a relation than the daughter of a stranger, who is apt to be more exacting. Among the poorer classes who can afford no money as a dower, the bridegroom serves the bride's father for periods varying from seven or eight months to three years, or sometimes more, according to arrangements made by the parents. When the children are ten or eleven years old, a committee of the village elders is generally held, and the term of apprenticeship decided; the term of service being usually somewhat longer when the youth is serving his uncle for his cousin, as relations are not supposed to exact so much work from the Lamjina. The youth lives in one of the out-houses, and has to perform all the menial work of the household, both in the house and in the field. During his period of probation he is forbidden to hold any intercourse with the girl.

6. "Another description of marriage is when the woman makes her own match, and declining the husband provided for her by her relatives, runs away with the man of her choice. A case of this sort seldom happens. It is, however, quite recognised among the Gonds that the women have the right to take their own way if they have the courage; and the elders of the village in which the man resides generally endeavour to arrange matters to the satisfaction of both parties. Connected with this is compulsory marriage. Even after the girl has run away from her father's house, and taken up her residence in the house of the man of her choice, it is quite allowable for the man she has deserted to assert his rights to her person by carrying her off by force; in fact not only is this right allowed to the deserted lover, but any one of the girl's first cousins may forcibly abduct her and keep her for himself, if he has the power. Once carried off, she is kept in the house of her captor, carefully watched, until she finds it useless to attempt to resist, and gives in. Occasionally where the girl has made what is considered an objectionable match with a poorman, who has few friends, abductions of this sort are successfully carried out; but, as a rule, they are not attempted. The last form is for very poor people, or girls with no relations. In the latter case she selects some man of her acquaintance, and going to his house takes up her abode there.

He signifies his acceptance by putting on her arms bangles (*chūri*) and giving a small feast to the village elders. Sometimes he objects, if the woman is useless or of bad character; but he gets little redress from the elders; and unless he can induce some other man to take her off his hands he is generally supposed to be bound to keep the woman. As, however, the women are usually good labourers, and well worthy of their hire, a man of property seldom raises any objection, and the women, too, are usually sufficiently worldly-wise to choose for their keepers men fairly well-to-do."

7. "Widows are expected to re-marry, and the Gond customs

Widow-marriage. provide for their re-marriage in two ways.

The first consists simply in the woman proceeding to the house of the man she has agreed to live with after her husband's death. The other is where the younger brother marries his elder brother's widow, which he is expected to do by the custom of the tribe, unless the widow should insist on making some other arrangement for herself. The ceremony in both the cases consists simply of a presentation of bangles by the husband to the wife, and a feast to the village elders. Elder brothers are not allowed to marry the widows of their younger brothers. The only limit to the number of wives a Gond may have is his means of supporting them.

8. "Cremation is considered the most honourable mode of dis-

Death-rites. posing of the dead, but being expensive is very seldom resorted to, except in the case

of elders of the tribe. The rule is that, if possible, men over fifty should be burned; but as these wild tribes have no means of telling the ages of their friends, it results that all old men are burnt. Women are always buried. Formerly the Gonds used to bury their dead in the houses in which they died, just deep enough to prevent their being dug up again by the dogs; now they have generally some place, set apart as a burial-ground near the village. Their funeral ceremonies are very few; the grave is dug so that the head shall lie to the south and the feet to the north; the idea being that the deceased has gone to the home of the deities, which is supposed to be somewhere in the north; but the Gonds do not appear to have any real theory as regards an after-life, or the immortality of the soul. They seem to consider that man is born to live a certain number of years on the earth, and, having fulfilled his time, to disappear. When the father of a family dies, his spirit is supposed to

haunt the house in which he lived until it is laid. The ceremony for this purpose may be gone through apparently at any time after death, from one month to a year and-a-half, or even to two years. During that period the spirit of the deceased is the only object of worship in the house. A share of the family food is set aside for him, and he is supposed to remain in the house and watch over its inmates. After his funeral, when, if the relatives can afford it, they clothe the corpse in a new dress, a little turmeric and a pice is tied up in a cloth, and suspended by the Baiga to one of the beams of the house; there it remains till the time comes to lay the spirit, which is done by the Baiga removing the cloth and offering it, with a portion of the flesh of a goat or a pig, to the god of the village; a feast is given to the relations and elders, and the ceremony is complete."

9. In Jhânsi they worship all the ordinary Hindu gods, Mahârdeva, Bhawâni, Râma, Krishna, Mahâbîr, and Hardaul; but their special tribal deity is Gonr Bâba, who is apparently one of the deified worthies of the tribe. They seem to have become completely Hinduised: cremate their dead, throw the ashes into the Ganges or one of its tributaries, and employ the ordinary village Brâhmans in their domestic ceremonies.

10. In their real home the number of their deities seems everywhere to differ. Mr. Hislop says that he could never get any one man to name more than seven. The best known are Dulha Deo, Nârâyan Deo, Sûraj Deo, Mâta, Devi, Bara Deo, Khair Mâta, Thâkur Deo and Gansyâm Deo. Besides these, the Gond peoples the forests in which he lives with spirits of all kinds, most of them vested with the power of inflicting evil, and quite inclined to use their power. To propitiate these he sets up a shrine (*pâk*) in spots selected either by himself or by his ancestors, and there performs certain rites, generally consisting of small offerings on certain days. These shrines are sometimes merely a bamboo with a piece of rag tied to the end, a heap of stones, or perhaps only a few pieces of rag tied to the branches of a tree. However, the spirit is supposed to have taken up its abode there, and, in consequence, on the occasion of any event of importance happening in the Gond's family, the spirit has his share of the good things going, in the shape of a little spirit and possibly a fowl sacrificed to him. In Mandla Thâkur Deo is supposed to represent especially the household deity, and to preside over the wellbeing of the house and farmyard; he has no special residence, but has the credit of being omnipresent, and is conse-

quently not represented by any image. In Râmgarh, too, this deity is held in great reverence; but there he is supposed to occupy more than one shape. One village in the Shahpur Ta'aluqa is said to be very highly favoured as one of the residences of their deity. Captain Ward was shown there a few links of a roughly forged chain which the superstition of the people had gifted with the power of voluntary motion; this chain looked very old, and no one could say how long it had been at Jata; it was occasionally found hanging on a *ber* tree, sometimes on a stone under the tree, at others in the bed of a neighbouring stream. At the time of Captain Ward's visit it was on a stone under the tree, from which it was said to have descended four days before. Each of these movements is made the occasion for some petty sacrifice, of which the attendant Baiga reaps the benefit, so that it is, of course, his advantage to work on the credulity of the Gonds; he does not appear, however, to abuse his power, as these movements only occur about once in four months; so that the Gonds can hardly complain of being priest-ridden to any extent."

11. The following account of Gansyâm Deo may be compared with what has been elsewhere said about this deity.¹ "Throughout the greater part of Râmgarh, and also in parts of Mandla, Gansyâm Deo is held in great reverence, and about one hundred yards from each village where he is in favour, a small hut is built for him. It is generally of the rudest material, with little attempt at ornamentation. A bamboo, with a red or yellow flag tied to the end, is planted in one corner, an old withered garland or two is hung up, and a few blocks of rough stone, some smeared with vermilion, are strewn about the place, which is thus especially dedicated to Gansyâm Deo. He is considered the protector of the crops, and in the month of Kârtik (November) the whole village assembles at his shrine to worship him: sacrifices of fowls and spirits, or a pig occasionally, according to the size of the village, are offered, and Gansyâm is said to descend on the head of one of the worshippers, who is suddenly seized with a sort of fit, and after staggering about for a little, rushes off into the wildest jungles, where, the popular theory is, if not pursued and brought back, he would inevitably die of starvation, a raving lunatic; for as it is, after being brought back, he does not recover his senses for one or two days.

¹ *Introduction to Popular Religion*, 74.

The idea is that one man is thus singled out as a scapegoat for the sins of the rest of the village."

Distribution of the Gonds according to the Census of 1891.

DISTRICTS.	Dhuriya.	Jetwant.	Others.	TOTAL.
Cawnpur . . . .	...	...	7	7
Bānda . . . .	...	...	166	166
Allahābād	15	...	6	21
Jhānsi . . . .	...	...	8	8
Jālaun . . . .	...	...	10	10
Lalitpur . . . .	...	...	525	525
Benares	11,363	9	1,407	12,779
Mirzapur	8,368	...	493	8,861
Jaunpur	2,171	...	...	2,171
Ghāzipur	5,976	6,407	1,926	14,309
Ballia	1,227	23,358	4,200	28,785
Gorakhpur	7,431	38,503	1,950	47,884
Azamgarh	4,585	...	4,387	8,972
Unāo	2	...	...	2
Bahrāich . . . .	...	1	3	4
TOTAL	41,138	68,278	15,088	124,504

Goriya, Guriya.—A fishing and cultivating caste of the Eastern Districts, in all respects analogous to the Gonrhi or Gaurhi of Bihār.¹ They are usually treated as a sub-caste of Mallāh. They correspond closely to the other allied castes in manners and customs; but their women are said to bear an indifferent character—a state of things naturally resulting in a caste the male members of which are compelled by the nature of their occupation to absent themselves from home for long periods. Their tribal gods are the Pānchonpīr. "Some again worship a water god called Koila Bāba, described as an old grey-bearded person, who, as Ganga jī ka beldār, 'the navy

¹ For whom see Risley, *Tribes and Castes*, I, 294, sqq.

of our lady the Ganges' saps and swallows up whatever opposes the sacred stream. Before casting a new net or starting on a commercial venture, offerings of molasses and seven kinds of grain, kneaded into balls, are offered to him, and at the end of the ceremony one of the balls is placed on the edge of the water, another on the bow of the boat. Another rite common to many, if not to all fisher castes, is the Barwariya or Barahi Pûja, when a subscription is made, and in the absence of a Brâhman a pig is sacrificed in a garden or on a patch of waste land outside a village. Jay Sinh, Amar Sinh, Chand Sinh, Dayâl Sinh, Kewal, Marang Bandi, Goraiya, and a river named Kamalaji, are regularly worshipped. Jay Sinh, who is also a favourite deity of the Tiya caste, is said to have been a Gonorhi of Ujjain who had a large timber trade in the Sundariban. On one occasion the Râja of the Sundariban imprisoned 700 Gonorhis in consequence of a dispute about the price of wood. Jay Sinh slew the Râja and released the prisoners, and has ever since been honoured with daily worship. Goats, sweetmeats, wheaten cakes, *pân supâri* and flowers are offered to him at regular intervals, and no Gonorhi will light a pipe or embark on a fishing excursion without first invoking the name of Jay Sinh. Once a year, in the month of Srâvan, a flag is set up in honour of Hanumân on a bamboo pole in the courtyard, and offerings of sweetmeats and fruits are presented to the god. These offerings are received by the Brâhmanas who officiate as priests, while the articles of food given to the minor gods are eaten by the members of the caste. The dead are buried, usually on the brink of a river, and the ashes thrown into the stream. In Supal the practice is to burn in a mango grove. *Srâddha* is performed on the thirteenth day after death.¹

Govindpanthi, Gobindpanthi.—A Vaishnava sect whose adherents at the last Census numbered 4,605 persons. It was founded by Govind Dâs, a mendicant buried at Ahrauli, in the Faizâbâd District, in whose honour an annual fair, attended by several thousand worshippers, is held in the month of Aghan.²

Gûjar, Gujar.³—An important âgricultural and pastoral tribe found principally in the Western Districts. They take their name

¹ Risley, *loc. cit.*

² *Census Report, North-Western Provinces*, 240.

³ Based on notes received from Mr. F. W. Brownrigg, C.S., Sultanpur: Nawâb Muhammad Ali Khân, Bulandshahr: Bâba Tarini Chandra Sanyâl, Head Master, High School, Sahâranpur: the Deputy Inspector of Schools, Meerut.

from the Sanskrit *Gurjara*, the original name of the country now called Gujarât. The current derivation from *gâṛ-charāna* "to pasture cattle" cannot be accepted; as a curiosity of folk etymology it may be added that some derive it from the fact that the tribe once took to feeding their cattle on carrots (*gâṛar*). The traditions of the tribe give little information as to their origin or history. By one legend current in the Panjâb they claim descent from a certain Nand Mihr, who is perhaps Nanda, the foster father of Krishna, who was raised to distinction because he slaked the thirst of Alexander the Great with a draught of buffalo milk. They are identified by General Cunningham¹ with the Kushan or Yuchi or Tochari, a tribe of Eastern Tartars. "About a century before Christ their Chief conquered Kâbul and the Peshâwar country; while his son, Hima Kadphises, so well known to the numismatologist, extended his sway over the whole of the Upper Panjâb and the banks of the Jumna as far down as Mathura and the Vindhya, and his successor, the no less familiar King Kanishka, the first Indo-Scythian Buddhist prince, annexed Kashmîr to the kingdom of the Tochari. These Tochari or Kushan are the Kaspeiræi of Ptolemy; and in the middle of the second century of our era, Kaspeira, Kasyapura or Multân was one of their chief cities. Probably about the beginning of the third century after Christ, the attack of the White Huns recalled the last king of the united Yuchi to the West, and he left his son in charge of an independent Province, whose capital was fixed at Peshâwar; and from that time the Yuchi of Kâbul are known as the Great Yuchi, and those of the Panjâb as the Kator or Little Yuchi. Before the end of the third century a portion of the Gûjars had begun to move southward down the Indus, and were shortly afterwards separated from their northern brethren by another Indo-Scythian wave from the North. In the middle of the fifth century there was a Gûjar kingdom in South-Western Rajputâna, whence they were driven by the Balas into Gujarât of the Bombay Presidency; and about the end of the ninth century, Ala Khân, the Gûjar King of Jammu, ceded the present Gûjardesa, corresponding very nearly with the Gujarât District, to the King of Kashmîr. The town of Gujarât is said to have been built or restored by Ala Khân Gûjar in the time of Akbar."

2. The present distribution of the Gûjars is thus described by

¹ *Archæological Reports*, II, 61.

General Cunningham: ¹—"At the present day the Gŭjars are found in great numbers in every part of the north-west of India, from the Indus to the Ganges, and from the Hazāra Mountains to the Peninsula of Gujarāt. They are specially numerous along the banks of the Upper Jumna near Jagādri and Buriya, and in the Sahāranpur District, which during the last century was actually called Gujarāt. To the east they occupy the petty State of Samptar, in Bundelkhand, and one of the northern districts of Gwālīor, which is still called Gŭjargār. They are found only in small bodies and much scattered throughout Eastern Rajputāna and Gwālīor; but they are more numerous in the Western States, and especially towards Gujarāt, where they form a large part of the population. The Rājas of Riwāri to the south of Delhi are Gŭjars. In the Southern Panjāb they are thinly scattered, but their numbers increase rapidly towards the North, where they have given their name to several important places, such as Gujranwāla, in the Rechna Duāb, Gujarāt, in the Chaj Duāb, and Gŭjar Khān, in the Sindh Sāgar Duāb. They are numerous about Jahlam and Hasan Abdāl, and throughout the Hazāra District; and they are also found in considerable numbers in the Dardu Districts of Chilās, Kohli, and Palās, to the east of the Indus, and in the contiguous districts to the east of the river."

3. As regards their ethnical affinities Mr. Ibbetson writes: ²—"It has been suggested, and is, I believe, held by many, that Jāts and Gujars, and perhaps Ahīrs also, are all of one ethnic stock; and this because there is a close connection between them. It may be that they are the same in their far distant origin. But I think they must have entered India at different times or settled in separate parts, and my reason for thinking so is precisely because they eat and smoke together. In the case of Jāt and Rājput the reason for differentiation is obvious, the latter being of higher rank than the former. But the social standing of Jāts, Gujars, and Ahīrs being practically identical, I do not see why they should ever have separated if they were once the same. It is, however, possible that the Jāts were the camel graziers and perhaps husbandmen, the Gŭjars the cowherds of the hills, and the Ahīrs the cowherds of the plains. If this be so, they afford a classification by occupation of the yeoman class, which fill up the gap between, and is absolutely

¹ *Loc. cit.*

² *Panjāb Ethnography*, 481.

continuous with, the similar classification of the castes above them, as Brāhmans, Banyas, and Rājputs, and of the classes below them, as Tarkhāns, Chamārs, and so forth. But we must know more of the early distribution of the tribes before we can have any opinion on the subject. I have noticed in the early historians a connection between the migrations and location of Gūjars and Rājputs, which has struck me as being more than accidental, and Mr. Wilson notes that the Gūjars and the Bargūjar tribe of Rājputs are often found together, and suggests that the latter may be to the Gūjars what the Khānzādas are to the Meos, and what most Rājputs are to the Jāts."

4. In these Provinces they do not, as a rule, claim to be Rājputs : but say they are descended from a Rājput father and a woman of some low caste. The Kalsān branch, in Muzaffarnagar, claim descent from Kalsā, a Rājput chief. "The Rāwal Gūjars of Pānīpat say that they are descended from a Khokhar Rājput (a clan which has been considered the same as the notorious Ghakkar) ; the Chhokar from a Jādon ; the Chamāyan from a Tomar ; the Kulsiyān of Kairāna and the Māvi from a Chauhān ; the Pilwān from a Pundīr ; the Adhāna from a Bargūjar, and the Bhatti from Rāja Kansāl, a Bhatti Rājput from Jaysalmer."¹ Besides this an examination of the sections shows that it includes the names of many well-known Rājput septs, such as Bāgri, Bais, Chandel, Chauhān, and Tomar.

5. On the whole it seems probable that in the Panjāb and in the Western Districts of these Provinces, at least, the tribe is fairly free from intermixture with the lower races. Mr. Ibbetson describes the Gūjar as "a fine, stalwart fellow of precisely the same physical type as the Jāt, and the theory of aboriginal descent which has sometimes been propounded, is to my mind conclusively negatived by his cast of countenance. He is of the same social condition as the Jāt, or perhaps slightly inferior ; but the two eat and drink together in common without any scruple, and the proverb says :—"The Jāt, the Gūjar, the Ahīr, and Gola, are all four hail fellows well met." Of the Kashmīr Gūjars Mr. Drew² writes :—"The race is Aryan, but their countenance cannot be called high Aryan ; their forehead is narrow ; they want the well-formed

¹ Elliot, *Supplementary Glossary*, s.v.

² *Jammu*, 109, sq.

brow of the finer races. The lower part of the face is narrow, too ; but the nose has always something of the curve as is often seen in Aryan nations. Some I met with had lighter eyes than are common among the other tribes of the country, and generally their beard was scant. In figure they are tall and gaunt, in motion slow and ungainly. They are rather surly in disposition, having that kind of independence which consists in liking to be left alone, and to have as little as possible to do with other races. When, however, one does come in contact with them they are not bad to deal with." On the other hand, the eastern branch of the tribe, and particularly those who have become Muhammadans, appear to be very much mixed in blood.

6. Like many castes which have a preference for seven or one of its multiples, the Gŭjars pretend to have
 Tribal organisation. eighty-four exogamous *gotras* or sections.

It has been found impossible to procure any consistent or definite list of these. In the appendix to this article three lists are given, two of the Hindu Gŭjars of the Upper Duâb, one from Bulandshahr, and the other collated from Sir H. M. Elliot's account of the tribe ; the third of the Musalmân Gŭjars of Sultânpur. The Census lists contain no less than 1,178 *gotras* of the Hindu and 380 of the Muhammadan branch. Of these those locally of most importance are the Batar, Buchar, Chhotkana, Hamar, Kanas, Khatâna, Khûbar, Rathê, and Râwal, in Sahâranpur : the Kalsiyân and Khûbar, of Muzaffarnagar, the Adhâna, Bhatti, Chandela, Dhandhal, Hela, Kasâna, Kharê, Khûbar, Marsi, and Nagari, of Meerut : the Adhâna, Bhadâna, Bhatti, Kasâna, and Nagari, of Bulandshahr : the Tomar, of Mathura : the Dalel and Pomar, of Agra : the Lohâr, of Jâlaun. It will be seen that the names differ almost all through the lists. Most of these names are said to be derived from the titles of tribal leaders or from the villages in which their early settlements were formed. It is now impossible to identify many of these with any degree of certainty. The most important sections in the Upper Duâb are the Bhatti, who claim descent from Bhatti Râjputs, and date their settlement from the time of Prithivî Râja. One of them was given the office of "thief taker" (*chormârî*) by the Emperor Shâh Alam. The Nagari say that they are the illegitimate descendants of Râja Nâgrâj, fourth in descent from Anikpâl Tomar of Delhi. They date their immigration from Hastinapur in 799 A.D., when they expelled the aboriginal

Botiyas, with whom and the Gŭjars they intermarried and thus became degraded. The Nadwasiya claim to be Panwâr Râjputs, and are said to have come from Badli in the thirteenth century, and settled on the banks of the Kâlinadi, whence they take their name.¹ It also appears that hypergamy occurs among some of the sections; thus in Sahâranpur the Kalsiyân, Khaprâê, Râthi, and Rausê sections hold the highest rank and intermarry, while the Kalsiyân will not give their daughters to the Chhokar, Diveru, and Dâpu sections. The sections, as already stated, are exogamous; but they have an additional formula of exogamy, which is thus stated by the Sahâranpur branch of the tribe. A girl may be married who is not of the *gotra* of the paternal or maternal ancestors of the boy within six generations, or who is not shown by her family name to be of the same stock as his father or mother. But this rule seems not to be of general application. In Bulandshahr a man will not marry within his own section or that of his maternal uncle; but the chief rule which seems to be most generally observed is that a man will not marry in his own village and will not give a bride to a family from which within ordinary memory they have received a bride. On the other hand, there seems no doubt that Gŭjars are very lax in their matrimonial arrangements. The infanticide reports swarm with instances of those clans, who used to practice this form of crime, supplying the resultant want of wives by the introduction of women of other castes, and even now-a-days when infanticide has practically disappeared, as is believed, among them, they take concubines freely from other castes, and their offspring are in most cases recognised as legitimate.²

7. Another social arrangement arising from the same cause is polyandry, of which we have perhaps the only well established instance among the Hindus of the plains. On this subject Râja Lachhman Sinh, who is a most competent authority regarding the Hindus of the Bulandshahr District, has kindly furnished the following note:—
 "I was assured on the spot that in almost every Gŭjar village in the vicinity of the Jumna, in the Bulandshahr District, polyandry was a fact. The custom was mainly due to the scarcity of women in the tribe, and this scarcity was the result of female infanticide,

¹ Râja Lachhman Sinh, *Bulandshahr Memo.*, 175, sq.

² At the same time it is significant that at the last Census the Hindu Gŭjars showed 160,573 males to 119,540 females.

which several sections of the caste practised very largely before the passing of the Infanticide Act of 1870. Polyandry was not recognised as an acknowledged or legal custom; but if adopted in a village the neighbours made no objection to it, nor was it considered a serious scandal. It was to the benefit of the married brother and his wife that all the brothers should live together, and that the joint earnings should be enjoyed by the single wife and her children. It was through this feeling of self-interest that the wife and her real husband permitted the other brothers to share her favours. The custom prevailed only among the poorer families, the male members of which found it difficult to get married in consequence of the scarcity of girls in the caste, and also from the natural desire of parents to marry their daughters to as affluent persons as possible. Brothers only and not other relations or strangers were allowed to be the joint husbands. The wife was formally married to one of the brothers, usually to the eldest, if he were not too old, and her children were known as his children only, though he as well as the other brothers knew that she was at the disposal of all of them. Now as the Infanticide Act has put a stop to the murder of infant girls the scarcity of women is no longer felt, the custom of polyandry is dying out, and will soon be a thing of the past. While making these enquiries I was struck with the fact that polyandry did not, as might have been expected to be the case, affect the child-bearing powers of the women who practised it, that is to say, these women gave birth to as many children as those who had but a single husband. I questioned my informants on this subject, and was informed that the visits of the brothers were not so frequent as to produce any effect of this kind.²²¹

8. Girls are allowed no freedom before marriage, and an unmarried girl detected in immorality is expelled from the community. It is only if her lover be a member of the tribe that she can be restored and remarried in the tribe if her parents feed the clansmen. Marriage usually takes place between the age of nine and sixteen. A wife may procure a separation if her husband be impotent, and he can put her away for infidelity proved to the satisfaction of the brethren. Widow-marriage and the levirate under the usual restriction are

¹ On this fraternal polyandry, see Westermarck, *History of Human Marriage*, 472, sqq.

permitted. Betrothal consists in the acceptance of a sum of money in the presence of the brethren, and then the girl's barber, who acts as envoy, makes a knot in the boy's sheet, which clenches the engagement. The marriage is of the usual respectable form, and the binding part of the ceremony is the giving away of the bride (*kanyādān*), and the usual procession of the pair (*bhanwari*) round the marriage shed.

9. There are no ceremonies during pregnancy except an occasional

Birth. vial vow to do some act if the delivery be easy. The mother is secluded for ten days,

but is not allowed to cook or enter the cooking room for thirty days more. If the first child be a boy the women of the clan assemble daily and sing songs of rejoicing as long as the seclusion of the mother lasts. The family priest offers some *dūb* grass to the father as a sign of congratulation, and receives a present in return. On the third day the bed of the mother is moved with a rite known as "the coming out" (*bāhar nikalna*). On the tenth day the confinement room is purified by being plastered with cow-dung, and Ganges water is sprinkled on the clothes and utensils of the household. A Brāhman is called in, who recites some verses and does a fire sacrifice (*hom*), casts the horoscope of the child, after which some Brāhmans are fed.

10. Gūjars cremate their dead, and all the rites are of normal

Death. type. They perform the *śrāddha*, and some even go on pilgrimages to Gaya for that

purpose.

11. In religion they appear to be usually Saivas or Sāktas,

Religion. and are particularly careful in the worship of Sītala Bhawāni, the small-pox goddess.

Among minor gods they worship Chāmar, but their real tribal worship is that of Pyārēji¹ and Bāba Sabha-Rām. The temple of Pyārēji is at Randewa, the parent (*thika*) village of the Dāpu Gūjars, equidistant between Nakur and Ambahta, in the Sahāranpur District. His father, Rāmji Padārath, born in Sambat 1545, at Durjanpur, in Pargana Burhāna, of the Muzaffarnagar District, disappeared suddenly after his birth. The consternation of the infant's father, Sajjan, a rope-seller (*bādhfarosh*) was, as may be imagined, great. In six days he mysteriously reappeared. After

¹ There is a good account of this saint in *Calcutta Review*, LVII, 207.

this he was put to herd cattle. One day the herd strayed into a sugarcane field, and the owner made a complaint. Before the official sent to make an investigation could reach the spot, the crop was miraculously restored. The lad then gained many disciples, and he married a daughter of Bhawāni Dās, rope-seller of Khudi-Shikārpur. Their son was Raghu Nāth, and his son, the famous Pyārēji. About this time there was a feud between the Gūjars and Brāhmans of Sadarpur, in the course of which the Gūjars, having invited the Brāhmans to a feast, treacherously murdered several of them. Their ghosts avenged themselves in the form of terrible Rākshasas, and the Gūjars were in such evil plight that hearing of the fame of Pyārēji, they invited him to take them under his protection. He expelled the demons, and Sadarpur regained its former prosperity, so that its name was changed to Annadeva, "lord of grain," of which Randeva is said to be a corruption. Pyārēji died there, and prayers are said and offerings made before his cenotaph. His son, Lālji, having no male issue bequeathed everything to his wife. Jada Bairāgi managed her affairs, and the people elected one of his disciples, Hargovind, to succeed him. Ever since the appointment has been in the hands of the people of the Bādhfarosh clan, descended from Madāri, brother of Pyārēji, and the brothers of his son's widow. They own one-third of the village; the Mahants two-thirds. The Saint's followers are Vaishnavas, and wear black necklaces. His holiday is on the sixth of the dark fortnight of Chait. Bāba Sabha Rām, another tribal worthy, has a shrine on the banks of the Jumna, in the Ambāla District, where the Gūjars make occasional pilgrimages.

12. The Gūjars as a tribe have always been noted for their turbulence and habit of cattle-stealing. Bābar¹ in his *Memoirs* describes how the commander of the rear guard captured a few Gūjar ruffians who followed the camp, decapitated them and sent their heads to the Emperor. The Gūjars of Pāli and Pāhal became exceedingly audacious while Shīr Shāh was fortifying Delhi, so he marched to the Hills and expelled them so that "not a vestige of their habitations was left."² Jahāngīr³ remarks that the Gūjars live chiefly on milk and curds and

¹ Dowson's *Elliot*, IV, 231-240.

² *Ibid.*, IV, 477

³ *Ibid.*, VI, 303.

seldom cultivate land; and Bâbar¹ says:—"Every time I entered Hindustân the Jâts and Gŭjars have regularly poured down in prodigious numbers from the Hills and wilds to carry off oxen and buffaloes. These were the wretches that really inflicted the chief hardships and were guilty of the chief oppression in the country." They maintained their old reputation in the Mutiny when they perpetrated numerous outrages and seriously impeded the operations of the British Army before Delhi. According to the current wisdom of the country side he is an undesirable neighbour—

*Kutta billi do; Gŭjar Rānghar do,
Yē char na ho to khulē kiwārē so.*

"The dog and the cat, the Gŭjar and the Rānghar, if these four were out of the world a man might sleep with his doors open."

*Yār Dom ne kīna Gŭjar,
Chura chura ghar kardīya ūjar.*

"When the Dom made friends with the Gŭjar he was robbed of house and home."

The Gŭjar though in popular estimation very closely connected with the Jât is yet much inferior to him in every way. The proverb runs,—

*Huqqa, sukka, hurkani, Gŭjar aur Jât,
In men atak kaha, Jagannāth ka bhāt.*

"Pipe, tobacco, courtesan, the Gŭjar and the Jât are all one like the rice of Jagannāth's temple which all castes may eat together."

The Gŭjar is in fact more a man of flocks and herds than the Jât, who is one of the most industrious and skilled cultivators in the province. They will drink spirits and eat mutton, pork, and fowls. They can in most places eat, drink, and smoke with Ahīrs and Jâts. In Bhartpur the Kharē Gŭjars are inferior to the Laur, being principally engaged in making butter and ghi, which their women sell, and which is looked on by the others as derogatory. They have a curious custom of making a cow of cowdung, covering it with cotton and going through the process of killing it—a custom which seems to show that the reverence for the cow which they now profess may be of comparatively modern growth.²

¹ Leyden's Bâbar, 294.

² Rajputāna Gazetteer, 1, 162.

13. The Musalmân Gŭjars are most numerous in Oudh and the Meerut Division. They were apparently converted to Islâm at various times; but their tradition in Oudh attributes this to the compulsion of Timur when he attacked Delhi and converted all the people in the neighbourhood by force. Some of them still maintain their Hindu sections and regulate their marriages by them as their Hindu brethren do; but in some places this is being replaced by the Muhammadan law of prohibited degrees. They are mostly Sunnis, and Sunni will not intermarry with Shiah families. In spite of their conversion they retain a number of their old tribal practices. When the bride arrives at the house of her husband her mother-in-law does the wave ceremony (*parakhhan*) over her head to scare evil spirits, and then takes her into the household chapel (*deoghār*), where she worships the guardian deities of the family, for whom they still retain respect. After this the husband's mother is allowed to see the face of the bride for the first time, and gives her a present. Widows marry by the *nikāh* rite, and the levirate is allowed. Some families retain the rule that the elder brother cannot marry the widow of his younger brother, but this is violated by some of the tribe in Oudh.

14. When a baby is born the Chamârin is called in and bathes the child in a broken earthen pot (*khapra*): in this the father puts two pice (*khapré ka taka*), which are the fee of the midwife. Then the Pandit is asked to fix a lucky time for the first bathing (*nahān*) of the mother, and he again has to fix a time, generally on the twelfth day, when she leaves her room. When a boy is four or five years of age he is circumcised in the usual way.

15. Betrothal is done on a lucky day fixed by the Pandit, and the only rite is that the fathers exchange cups of spirits. When the procession arrives at the house of the bride the usual door rite (*duār ka chār*) is performed, and after the document fixing the dower (*mahr*) payable on divorce is drawn up, the Qâzi reads the *nikāh* in the ordinary way.

16. They bury their dead. When the burial is over they make a fire offering (*aggyāri*) by burning incense in the name of the dead, and after waiting a short time they upset a pitcher of water near the grave.

17. They visit the shrine of Ghâzi Miyân at Bahraich, and offer there sweet cakes (*malîda*). They also venerate various local saints and martyrs, such as Alâ-ud-dîn Shahîd, Madâr Shâh, and Buddhi

Chandra Bâba. They employ Sarwariya and Sanâdh Brâhmans to give them omens and propitiate the family gods. They so far observe the Holi and Nâgpanchami festivals that on those days they do not work. On Fridays they make offerings of food to their deceased ancestors, and when a death occurs in their family they feed beggars in the hope that the food will through them reach the dead man in the world of the dead.

18. They observe the ordinary Muhammadan rules about food, and will eat with any Musalmân except a Dhobi, Dhuniya, or Mehtar.

Gújar Sections.

Sultânpur.	Bulandshahr.	Sir H. M. Elliot.
	Adhâna.	Adhâna.
Akiya.		
Amota.	Anbauta.	
Awâna.	Badhurê.	Badkâna.
Râgri	Bahla.	
Eajâr.	Bahrana.	
	Baisâho.	
Banya.	Baislo.	Baisle.
Barakat.	Bâsakta.	Balesar.
	Bharaila.	Barsoi.
Bokan.	Bhâti.	Bhatâr.
	Bukar.	Bhatti.
Chauhân.	Chandela.	Chamâyan.
Chhâchhi.	Chaprâna.	Chechi.
Chhokar.	Chhâchhi.	Chhokar.
	Chhâorê.	Chotkanê.
	Chhokar.	
Dhandhar.	Dahariya.	Dedê.
	Dhangs.	

Gujar Sections—contd.

Sultānpur.	Bulandshahr.	Sir H. M. Elliot.
	Dhatrewa.	
	Dohla.	
	Dorauta.	
	Ghorarûp.	
	Gursi.	Gorsi.
	Hun.	
Jāngar.	.....	Jātli.
Jauhar.	Jauhar.	Jindhar.
Jhabangha.	Jawāra.	
Joya.		
Kahāri.	Kahārô.	Kadāhan.
Kāras.	Kaitheriya.	Kalsiyān.
Katariya.	Kalyāna.	Kanāna.
	Kapāsiya.	
	Karabina.	
	Kasāna.	Kasauni.
	Kharsāna.	Kharô.
Khatāna.	Khatāna.	Khatāna.
Khokar.	Khogar.	Khûbar.
Kori.		Kusānô.
	Lohmaurô.	
	Māvi.	Mahainsi.
Mewāti.	Modār.	Motô.
Mûdan.	Mudhan.	Mûndan.
	Munrera.	
	Nāgarô.	Nāgarô.
Pandépûta.		...
Pasuār.	Patāo.	Pilwān.

Gujar Sections—concl'd.

Sultānpur.	Bulandshahr.	Sir H. M. Elliot.
Phagna.	Phagna.	Pûrbar.
Phular.	Puswâr.	
Râthi.	Râthi.	Râthi.
	Raunso.	Rausê.
		Râwal.
Sakarwâr.		
Sardawa.	Sarândhina.	Sukul.
Sarwan.		Surâdnê.
	Tomar.	Tauhar.
	Tungar.	
Untwâr.		

Distribution of Gújars according to the Census of 1891.

DISTRICTS.	Hindus.	Muhamma- dans.	TOTAL.
Debra Dûn	527	439	966
Sahâranpur	57,053	18,454	75,507
Muzaffarnagar	27,856	13,239	41,065
Meerut	69,387	65	69,452
Bulandshahr	46,632	...	46,632
Aligarh	11,397	11	11,408
Mathura	7,430	23	7,453
Agra	13,238	1	13,239
Farrukhâbâd	83	28	111
Mainpuri	111	...	111
Etâwah	3,113	...	3,113
Etah	9	22	31
Bareilly	7,361	...	7,361

Distribution of Gŭjars according to the Census of 1891—contd.

DISTRICTS.	Hindus.	Muhamma- dans.	TOTAL.
Bijnor	6,265	360	6,625
Budāun	2,821	38	2,859
Morādābād	11,499	339	11,838
Shābjalānpur	3,255	...	3,255
Pilibhīt	3,460	...	3,460
Cawnpur	278	10	288
Fatehpur	2	...	2
Banda	135	..	135
Hamīrpur	12	...	12
Allahābād	39	55	94
Jhānsi	747	4	751
Jālaun	5,696	8	5,704
Lalitpur	229	...	229
Benares . . . . .	...	37	37
Mirzapur	368	...	368
Jaunpur . . . . .	...	41	41
Ghāzipur . . . . .	...	2	2
Gorakhpur	24	2,248	2,272
Basti . . . . .	...	705	705
Azamgarh	2	675	677
Garhwāl . . . . .	...	145	145
Tarāi	973	22	995
Lucknow	7	280	287
Unāo . . . . .	...	10	10
Rāē Bareli . . . . .	...	11,959	11,959
Sitapur	1	...	1
Hardoi	110	...	110
Faizābād . . . . .	...	229	229

Distribution of Gujaras according to the Census of 1891—concl'd.

DISTRICTS.	Hindus.	Mubammadans.	TOTAL.
Bahrâich	23	1,884	1,907
Sultânpur . . . . .	...	8,108	8,108
Partâbgarh . . . . .	...	344	344
Bârâbanki . . . . .	...	4,639	4,639
TOTAL	280,113	64,424	344,537

Gujarâti.—A sub-caste of Banyas who take their name from their place of origin, Gujarât. There are a large number of them in Bombay, where they bear a poor reputation. They are usually Jainas, and much opposed to the killing of animals. Mr. Sinclair¹ describes them—"The males are usually gross in face and the women featureless and clumsy." Their chief settlement in these Provinces is at Benares, where they are generally Vallabhachâryas. They are keen, perhaps excessively keen, men of business, and strongly inclined to a fanatical observance of their creed.

Distribution of the Gujarâti Banyas according to the Census of 1891.

DISTRICTS.	Number.	DISTRICTS.	Number.
Dehra Dûn	3	Jâlaun	1
Sahâranpur	12	Benares	459
Aligarh	6	Jaunpur	1
Mathura	72	Ghâzipur	3
Agra	46	Basti	1
Etâwah	5	Azamgarh	1
Morâdâbâd	92	Lucknow	11
Shâhjahânpur	3	Sitapur	1
Hamirpur	1	Bahrâich	1
Ailâhâbâd	4	TOTAL	723

¹ *Indian Antiquary*, March 1874.

Gujarâti.—A territorial division of Brâhmans, those of Gurjarâshtra or Gujarât. Of the Gurjara Brâhmans Dr. Wilson says¹—"In the general classification of the Brâhmans usually current the Gurjara Brâhmans are said to belong to the Pancha Dravida, though the greater portion of Gujarât lies to the north of the River Narmada and the Vindhya range. An examination of them in detail shows, however, that not a few of their castes belong to the Pancha Gauda, while some of them have been so long isolated from the other Brâhmanical fraternities that they have lost sight altogether of their former connections. They are generally estimated at eighty four in number."

2. To quote the best account of this class of Brâhmans in their

The Bombay Gujarâti
Brâhmans.

native home²—"In Sholapur the Gujarâti Brâhmans are divided into Audich Nâgar, and Srimali. The names of their family stocks are Bharadvâja, Kapila, and Vasishtha, and persons belonging to the same family stock cannot intermarry. Their surnames are Achârya, Bhat, Pandya, Râul, Thâkur, and Vyâs; and families bearing the same surname can intermarry provided their family stock or *gotra* is different both on the father's and on the mother's sides. They are generally fair, with regular features, and neither very strong nor tall. The men wear the moustache, whiskers and beard. The topknot covers three-fourths of the head, and the hair is black and sometimes curly. The women are fairer than the men, with delicate features, oval face, and small hands and feet.

3. "Their home tongue is Gujarâti, but out-of-doors they speak Hindustâni or Marâthi mixed with Gujarâti. They do not own houses, but live in houses of the middle sort, one story high with mud and stone walls and flat roofs. Their house goods consist of a wooden box or two, one or two cotton bags, a carpet, some pieces of sack-cloth, woollen waistcloths, and a few metal vessels. They keep neither servants nor domestic animals. They are vegetarians, and their staple food is rice, wheat-bread, pulse, butter, sugar or molasses. Their favourite spices are black pepper, cloves, and cinnamon. They generally eat once in the afternoon. They avoid onions, garlic, and *masûr* pulse, and use no intoxicating drinks. Many drink hemp water at midday and in the afternoon, but eat

¹ Indian Caste, II, 91, sq.

² Bombay Gazetteer, XX, 30.

opium often twice a day—in the morning after bathing and in the afternoon. They neither chew nor smoke tobacco.

3. "The men dress in an irregular, carelessly folded turban, with the end left dangling a foot or a foot and-a-half from the head. It is shorter and not half so broad as the Deccan turban, and is called *batti* or "the lamp," because if twisted it would be no thicker than an ordinary lampwick. They wear a fine, white coat reaching to the knees, with creases at the waist; the waistcloth, which is twelve feet long, is worn doubled as Kunbis wear it; the shoulder-cloth is an old waistcloth doubled to make it look short; and their shoes are not double-toed like the Deccan shoes, and have a top to the heel. They generally wear a *rudrāksha* rosary round their neck. Their women wear the hair in a braid, which they afterwards either twist into a knot, or leave hanging down the waist. They do not wear false hair, or deck their heads either with ornaments or flowers. Their dress includes a petticoat or a short robe, whose skirt they do not pass between the feet; they draw a cloak (*orhni*) over the head, and wear a short-sleeved, open-backed boddice. The robe is twelve feet long, or only half as long as a Deccan woman's robe. They sometimes buy a Deccan robe, cut it in two and wear the cut end inside, and the bordered or ornamental end outside, drawn from the left over the head, leaving the left arm bare. The left arm is loaded with ornaments, while the right has no ornaments. Their ornaments are worth Rs200—1,000, or more.

4. "These Gujarāṭī Brāhmans are extremely careful and frugal; they are neither neat nor clean, but sober, thrifty and orderly. They are beggars, astrologers, family priests, and cooks. They are well paid by their Banya patrons, and are free from debt, and generally carry back considerable sums to their native country. They are a religious people. Their family deities are Amba Bāi and Bālaḥji, and they worship all Brāhman gods and goddesses, and keep all fasts and festivals. Their priests belong to their own caste, and they go on pilgrimage to Benares, Nāsik, Pāndharpur, and Tuljapur. They believe in sorcery, witchcraft, soothsaying, omens and lucky and unlucky days, and consult oracles. They are bound together by a strong caste feeling, and settle social disputes at meetings of caste men, and punish breaches of caste rules by fines varying from one to fifty rupees, which are spent on sweetmeats or in the repairs of their temples. They send their boys to school,

but do not keep them long there. They take to no new pursuits, and are in easy circumstances."

5. "The Gujarâti or Byâs Brâhmans who come from Gujarât in Sindh are in some respects the highest of all Brâhmans; they are always fed first; and they bless a Gaur when they meet him, while they will not eat ordinary food from his hands. They are fed on the twelfth day after death, and the Gaurs will not eat on the thirteenth day if this has not been done. But they take inauspicious offerings. To them appertain especially the Râhu offerings made at an eclipse. They will not take oil, sesame, goats, or green or dirty clothes; but will take old clothes, if washed, buffaloes, and the seven varieties of grain (*satnaja*). They also take a special offering to Râhu made by a sick person, who puts gold in ghi, looks at his face in it, and gives it to a Gujarâti, or who weighs himself against *satnaja* and makes an offering of the grain. A buffalo which has been possessed by a devil to that degree that he has got on the top of a house (no difficult feat in a village) or a foal dropped in the month of Sâwan, or buffalo calf in Mâgh, are given to the Gujarâti as being unlucky. No Gaur would take them. At every harvest the Gujarâti takes a small allowance (*seori*) of grain from the threshing floor, just as does the Gaur."¹

6. Of the Gujarâti Brâhmans of Central India Sir J. Malcolm writes*:—"Some are employed in the offices of religion, while others trade and gain a respectable livelihood as writers and accountants. Many of the Mârwar and Jodhpur Brâhmans are also traders; but the great mass from that country as well as from Udaypur are labourers and cultivators, forming indeed a very considerable proportion of the most industrious husbandmen of Central India."

7. The Gujarâti Brâhmans of these Provinces are most numerous according to the last Census in the Upper and Central Ganges-Jumna Duâb. They trace their origin to a sacrifice said to have been performed by Râja Mûla Deva or Mûl Râj Solankhi, who reigned early in the 10th century A. D. For

The Gujarâti Brâhmans of the North-Western Provinces and Oudh.

¹ Hbbetson, *Panjab Ethnography*, para. 513.

² *Central India*, II, 122.

this rite he is said to have collected one thousand Brâhmins, of whom two hundred were Kanauiya, one hundred from Benares, one hundred and five from the Duâb, one hundred from Mathura, one hundred Sarwariya, sixty-nine from Kurukshetra, one hundred from Ajudhya, and one hundred and thirty-two from Pushkar. He worshipped their feet and settled them in his kingdom. To some he gave Sihor, and their descendants form the Sihoriya branch; a few rejected his gifts for a time; but he persuaded them at last and gave them Cambay and twelve dependent villages. They were called Tolakiya and form a separate division. Some others he settled at Sidhpur, and they are hence called Sidhpuriya. The following is a list of the *gotras* of the Sidhpuriya Gujarâtis as far as it has been possible to ascertain them in these Provinces—Bhrigu, with the title Dûbê; Bhârgava, Dûbê; Kausika, Pânre; Daribhya, Tivâri; Gautam, Dûbê; Vatsa, Thâkur; Parâsara, Dûbê; Bharadwâja, Dûbê; Sândilya, Thâkur; Saunaka, Pânre; Vasishtha, Tivâri; Maunas, Thâkur; Jani, Garggotra; Katasas, Dûbê; Udvah, Dûbê; Krishnâtri, Dûbê; Kaudinya, Dûbê; Mandavya, Pânre or Pandit; Upamanyu, Pânre; Svetatreya, Dûbê. This, it will be seen, differs considerably from Mr. Sherring's Benares lists, and illustrates the difficulty of obtaining precise information on such points.

8. The Sihoriya Gujarâtis are again divided into the following *gotras*:—Krishnâtri, Garga, Bharadwâja, Svetatri.

9. It is also said that after their emigration into these provinces they fell into two groups, the Bara Samudaya, or superior group, and the Chhota Samudaya, or inferior group. One colony of them, settled at Anupshahr, in the Bulandshahr District, are said to use arms like Kshatriyas, and to devote most of their time to athletic exercises, which is not the case with the ordinary Gujarâtis.

10. The Nâgar Brâhmins, again, are usually classed as a sub-tribe of the Gujarâtis. "Nâgara," writes Dr. Wilson,¹ "is the adjective form of *nagar*, 'a city.'" It is applied to several principal castes of Brâhmins in Gujarât, getting their designations respectively from certain towns in the north-east portion of that province." Thus there are the Vadanagara, who take their name from the city of Vadanagar, lying to the east of Anhilvâda Pattâna; the Visalnagar, from the town of Visal; the Satodra, from the town of Satod, on the Narmada; the

¹ *Indian Castes*, II, 96.

Prashnora of Prashnora ; the Krishnora of Krishnapura ; the Chitroda of Chitrod ; the Barada, the result of a split between the Visalnagar and the Vadanagara.

11. In Gujarāt¹ the "Nāgar Brāhmans will not take food from any other Brāhman, and are very strict in their observances. Of these the most strict is what is called the *naven* or purity in respect of food. Having bathed he dresses himself in silk or woollen clothes, or, if he is required to use cotton garments, they must be dipped in water, wrung out and dried in some place where nothing impure can touch them. Thus habited he sits down to dinner ; but he must preserve himself from numerous accidents which would render him impure and compel him to desist from his meal. If he touch an earthen vessel he is impure, unless the vessel have never contained water. The touch of a piece of cotton cloth, or of a piece of leather or paper, which he may have accidentally sat down upon, renders him impure. But if Hindu letters have been written on the paper, they preserve him from defilement, because they represent Sāraswati. If, however, letters be written on cloth or leather, they remain impure. Thus, if the Gita or any portion of Scripture be required for use at the time, it must be bound with silk and not with cotton ; leather must be avoided, and instead of a common paste of flour and water the binder must employ paste of pounded tamarind seed. A printed book will not answer his purpose, because printing ink contains impure matter. Some think that the touch of a deer or tiger skin does not defile. Raw cotton does not render him impure ; but if it has been twisted for the wick of a lamp by a person not in a state of ceremonial purity, it does ; and, again, if it have been dipped in oil or clarified butter, it does not. Bones defile, but women's ivory armlets do not, except in those parts of the country where they are not usually worn. The touch of a child of the same caste, who has not learned to eat grain, does not defile, but if the child have eaten grain, it does. The touch of donkey, a pig, or a dog defiles ; some say that the touch of a cat also defiles ; others are inclined to think it does not, because, in truth, it is not easy to keep the cat out. If a Brāhman who is pure be eating or if he has risen from eating, the touch of his person defiles another Brāhman who is pure, but has not begun his dinner."

¹ Forbes, *Rāmāīa*, II, 258.

12. The Benares Nâgar Brâhmans are said to be divided into two distinct classes, the Bhikshu or "mendicants," and the Mahta. The latter opposed Mahmûd of Ghazni when he attacked Vadana-gara, and thus lost the peaceful habits of life which still characterise the Bhikshu class.

13. The following account of the domestic rites of the Gujarâti Brâhmans was given by a member of the tribe resident at Mirzapur :—"When a bride after joining her husband menstruates, she becomes pure by bathing on the fourth day. At the same time she worships Ganesa and the patron goddesses of the tribe. Ganesa is worshipped with an offering of water, washed rice, sandalwood, flowers, incense, and lamps. The worship of the goddesses is more intricate. A red cloth is spread over a wooden seat (*pârha*), and on it sixteen compartments are marked out with powdered rice. In each compartment is placed some rice dyed with red (*rori*), and on the top of each pile of rice a betel-nut. The seat is placed beside the wall of the room. On the wall a set of spots of red are made in the form of a triangle, of which the base has seven marks, diminishing by one at a time up to the apex. On these marks the woman pours an oblation of ghi. This is known as *basodhara*. Next the betel-nuts on the seat are worshipped with an offering of incense, lights, sandalwood, curds, sugar, and rice. This done the woman is pure and is allowed to return to her house work.

14. "When a woman becomes pregnant for the first time, and when the eighth month of pregnancy arrives, the *srimant* rite is performed. This is accompanied by the *nandi mukh srâddha* and the *graha sânti*—rites intended to guard the embryo from injury. Some fruit of the Dhâk and Anwla trees, millet, curd, washed rice and saffron are pounded and mixed in a ball. Then twelve betel-nuts are placed on twelve betel-leaves, and a portion of the mixture is offered to each. These twelve betel-nuts are supposed to represent the twelve relations of the unborn child, that is, six generations on the side of the father and six on that of the mother. After this a fire sacrifice (*homa*) is performed, and two Brâhmans are fed in the name of each of the twelve ancestors. This constitutes the *nandimukh srâddha*.

15. "Next the expectant father and mother make nine compartments on a board, and each of the nine planets¹ is represented by a

¹ Of special planet worshippers 45,362 were shown at the last Census.

piece of cloth of a different colour. Each of these receives an appropriate offering. Then Sâraswati is worshipped in the form of a water jar with a spout, and to her the same offerings are made as to Ganesa. Then the officiating Brâhman repeats texts and sprinkles washed rice over the father and mother, and the jar (*kalasa*) is worshipped with an offering of a cocconut, the emblem of fertility, and some red cloth.

16. "A small raised platform is next made in the courtyard, and on it three lines are drawn. From each line they take a pinch of dust and throw it on the ground. Some mango wood is then lighted on the platform. On the north side is placed a sacrificial vessel made of wood and known as *pravâta parokshoni*. With this a mixture of five different kinds of fruits, ghi, sugar, and incense are poured upon the fire. An offering is made in this way to all the deities, and the rite concludes with the feeding of Brâhman.

17. "When the child is born the parents are instructed by the officiating priest to worship Ganesa and the tribal goddesses in the manner already described. They then worship the knife with which the umbilical cord was cut by the midwife, and to it is made the usual offering of incense, flowers, sandalwood, as in other cases. The mother during the period of seclusion after child-birth bathes three times—on the sixth, ninth, and twelfth day. At the sixth-day bath she offers an oblation of water (*argha*) to the Sun-god, Sûrya. She also does this at the subsequent bathings. On the twelfth day after bathing and making the oblation, four women of the tribe move over the head of the child the family pestle in order to scare evil spirits. The Chamâr midwife attends for three days, and after that her place is taken by the wife of the barber. If the child be a boy the midwife's fee is one rupee; for a girl four annas. On the twelfth day the Purohit or family priest produces the horoscope (*janam-patti*) of the child, and is suitably rewarded.

18. "When the child, if a boy, is six months' old, the rite of

The grain-feeding. "grain-feeding" (*annaprâsana*) is performed. Ganesa and the goddesses are wor-

shipped in the way already described, by the parents, and then the father marks the baby's forehead with red powder. Then the mother, or some other lady of the house, takes the child in her lap and makes it lick some rice milk from a mango leaf.

19. "In the third year the *mûrtan* or hair shaving is done. The barber is sent for on an auspicious day and the parents do worship to his razor. After

The shaving.

the shaving is over the child is bathed and the usual worship of Ganesa and the tribal goddesses is performed. A fire sacrifice is done by the Brâhman.

20. "In the fifth year comes the rite of ear-piercing (*karna-bedha*). The usual worship is performed; the

The ear-piercing.

child's ears are bored by a Sunâr; Brâhman

are fed, and the Sunâr gets a present.

21. "In the eighth year of the boy's life comes the *upanayana*

Investiture with the
sacred cord.

or investiture with the sacred cord. The
usual worship of Ganesa and the tribal god-

desses is performed as already described. Then the women of the household go to the house of the potter and worship his wheel (*châk*), which is regarded as an emblem of fertility. From there they bring two earthen jars, which are placed in a holy square (*chauk*) in the courtyard. This is done some twelve days or more before the actual initiation. On the day of the rite these jars are worshipped with the same offerings as those given to Ganesa. On the day of the rite the officiating priest makes two platforms of sand and clay facing north and south. The candidate for initiation with three other Brâhman boys is seated on the platform, and is fed on milk and boiled rice. The candidate is then shaved by the barber and bathes. He takes his seat on the platform and worships Ganesa and the nine planets. Then the officiating priest invests the boy with a sacred cord made of *mûnj* fibre (*Saccharum munja*) and a deer skin, thereby implying that he has entered the stage of the Brahma-châri. He again worships Ganesa and puts off the *mûnj* cord and the deer skin and receives a cotton cord. Next a stick of the wood of the *palâsa* (*Butea frondosa*), to the end of which a coloured thread (*raksha*) is tied, is placed on his shoulder, the inference being that he has reached the Sannyâsi stage. Then the priest whispers the *gâyatri mantra* into his ear at the first platform known as the *upanayana* and at the second (*rambha vedi*); he again worships Ganesa, and the priest putting some rice in a dish with his finger writes on it the *gâyatri mantra*. He is then made to do the fire sacrifice with the recital of the appropriate texts. Next the priest sprinkles the boy from the sacred jars with a bunch of *kusa* grass. In this water he bathes and cleans his teeth. He dresses, takes a bamboo stick (*dand*), and pretends to go to Benares to learn. He is dissuaded from doing this by his maternal uncle, who promises to

get him married. With the final worship of the tribal goddesses the rite concludes.

22. "The age for marriage is fourteen or sixteen for a boy and nine or ten for a girl. After the preliminary Marriage rites. comparison of the horoscopes a day is fixed for the betrothal (*sagāṭ*). This is done by the girl's father sending to the father of the boy through his priest or some relative a sum in money, a cocoanut, and some sweetmeats. A piece of ground is plastered in the boy's courtyard, and upon that he sits and worships Ganesa. The girl's representative marks his forehead with red (*rori*) and puts the presents in the corner of his robe (*dopatta*), while the friends who have been admitted to the ceremony chant songs. The boy eats the sweetmeats and the friends are entertained. This completes the betrothal.

23. "After this the boy's father sends invitations to the persons who are asked to attend the procession (*bārāt*). Distant friends usually come four days before the date fixed for this event. Then the boy's father informs the father of the bride of the date fixed for the rite of "setting up the little and the great Ganesa," presently to be described, and for the marriage.

24. "The bridegroom, his father and other friends go to the house of the bride four days before the wedding day. They are lodged in a garden or empty house close by. On their arrival some *sharbat* is sent for their refreshment from the house of the bride. Then the two fathers meet and embrace. Contrary to usual custom the ladies of the bridegroom's family also go on this occasion. They are also treated to *sharbat* by the ladies of the bride's household, and the mothers of the pair meet and embrace. Then the bride's father sets up in his courtyard a pole of bamboo fixed in the direction of the sun as pointed out by the family astrologer. On this pole wooden images of birds, parrots, etc., are fixed. The pole is stained with turmeric and near it is placed a water jar (*kalsa*) and a cocoanut. The technical name of the pole is *stambha*. In the room of the house reserved for the worship of the tribal goddesses two water jars are placed; one represents the great Ganesa, Bara Ganesa; the other the little Ganesa, Chhota Ganesa. Near them is a wooden seat (*pīrha*), on which is laid a cocoanut covered with a piece of red cloth. This represents some woman of the family who in former times has committed Sati. The father and mother of the bride offer to this Sati washed rice, sandalwood, water, flowers, and a

burnt offering (*homa*). Then the Navagraha or the nine planets are worshipped in the courtyard, and the father and mother of the bride, after bathing and putting on new clothes, do the fire sacrifice before them. Next all the ladies of the family and their female friends go to the potter's house and worship his wheel (*châk*) with water, washed rice, sandal, incense, flowers, and a lamp, and smear it with red powder (*rori*). Then they take twenty-eight jars from the potter, and on each of them a representation of Ganesa is made. The potter receives a suitable present. In each of these pitchers betel-nut and washed rice is placed, and on the mouth of each a small earthen saucer (*matuki*) is laid. The pitchers are then arranged in a square, seven on each side, and each row is bound together with a piece of bamboo. This is known as *chauri*. Inside this square the pair are made to sit. Before she takes her seat her mother and four other women of the tribe sprinkle her with a mixture of oil and turmeric from a wisp of *kusa* grass. The other women sing songs while this is being done. Then her body is rubbed with barley-flour, turmeric, and oil. The same rite is gone through for the boy in the place (*janwânsa*) where he is staying with his friends.

25. "When the lucky time for the marriage comes the pair are dressed in new clothes and a crown (*maur, mukut*) is placed on their heads. The boy goes to the house of the bride mounted on a mare. At the bride's door is placed a pole on which are hung some wooden images of birds. This the bridegroom knocks down with a stick—possibly a survival of marriage by capture. This pole is known as *toran*. When the bridegroom alights his mother-in-law comes to the door, holds him by his nose, and leading him in marks his forehead with red powder. Then he takes his seat in the square of vessels and does the fire sacrifice. The bride also comes into the square and sits on his left side. She also does a fire sacrifice. Then some henna (*menhdi*) is powdered and rubbed on her hands, and the hands of bridegroom are laid on her hands, while the priest recites the appropriate verses. Their robes are knotted together and they walk four times round the fire and do the fire sacrifice. Then they go into the family oratory and worship the household deities, and the bride goes with the bridegroom to the place where his party are staying, and there worships his family gods.

26. "Next morning the bridegroom bathes, and puts on a silk (*pitambar*) loin-cloth. The bride puts on a similar dress, and her

husband comes to her house and sits in the square (*chauri*) already described. The bride sits on his left, and her mother lays before them a dish of boiled rice and milk. Each of the pair feeds the other with this. This is known as the "rite of the fourth" (*chaturthi karma*). The dowry is next paid over; and if the bride is nubile, which is usually the case, she returns to his house with her husband. Next day he worships the Ganges or some other river, and the marriage rites come to an end."

27. The dead are cremated in the ordinary way. When the burning is over the chief mourner offers to the spirit of the deceased a jar of water and a lamp for his use during the period of mourning. This pitcher he breaks with a stone. The stone is placed at the ghât where the chief mourner usually bathes. For ten days he pours water and sesamum (*tilanjuli*) on the stone, and on the tenth day, after offering a holy ball (*pinda*), he throws the stone into the river or tank near which it has been placed. On the eleventh day he offers eleven *pindas*, and the tribesmen are fed. On the twelfth day is the *pitra nirauni*, when four *pindas* are offered; three in the name of deceased ancestors and one in the name of the deceased. After offering them the chief mourner says:—"The deceased has now joined his sainted ancestors." Brâhmans are then fed. On the thirteenth day the chief mourner worships Ganesa, the nine planets, and the water jar (*kalasa*). The oldest man in the family marks his forehead, and he is invested with a turban, showing that he has taken the place of the dead man. Then he pours the water out of the sacred jar at the root of a *nim* tree. Verses are repeated, and the rites are concluded with the worship of the tribal deity and the feeding of Brâhmans.

Distribution of Gujarâtî Brâhmans according to the Census of 1891.

DISTRICTS.	Number.	DISTRICTS.	Number.
Dehra Dûn . . .	9	Bulundshahr . . .	530
Sahâranpur . . .	343	Aligarh . . .	119
Muzaffarnagar . . .	321	Mathura . . .	209
Meerut . . .	731	Agra . . .	336

Distribution of Gujarati Brāhmāns according to the Census of 1891—concl'd.

DISTRICTS.	Number.	DISTRICTS.	Number.
Farrukhābād . . .	669	Jālaun . . .	100
Mainpuri . . .	133	Benares . . .	399
Etāwah . . .	26	Mirzapur . . .	1
Etah . . .	57	Jaunpur . . .	32
Bareilly . . .	23	Ghāzipur . . .	2
Bijnor . . .	173	Gorakhpur . . .	3
Budāun . . .	12	Kumaun . . .	31
Morādābād . . .	47	Tarāi . . .	116
Shājahānpur . . .	364	Lucknow . . .	130
Pilibhīt . . .	78	Unāo . . .	180
Cawnpur . . .	235	Rāē Bareli . . .	33
Fatehpur . . .	107	Sitapur . . .	86
Bānda . . .	55	Hardoi . . .	802
Hamīrpur . . .	54	Kheri . . .	195
Alahābād . . .	263	Bahrāich . . .	2
Jhānsi . . .	38	TOTAL . . .	7,044

Gurchha ; Gurchhiya ; Gorchha.¹—A small tribe numbering only 963 persons and confined to the Kheri District. It is said that they were formerly known as Kules or Kalhans Chhatris, and having emigrated to Kheri from Gorakhpur they were known as Gorakhiya, which was subsequently corrupted into Gorchha. They say they came originally from Chithor and emigrated thence to Gorakhpur. They were once six brothers. When some enemy attacked them only two of the brothers assailed him and when they returned successful, they ejected their four cowardly brothers from their possessions, and the latter were obliged to leave their original home. Those in Kheri have severed all connections with their brethren elsewhere. They also say that they had once a set of annals of their race which was destroyed by fire when in charge of one Jaddan Gorchha.

¹ Based on a note by Bābu Bādri Nāth, Deputy Collector, Kheri.

2. Few of them can name any of their sub-castes or *gokras*.

Marriage rules.

The Census lists give Kalhans, Kanaujiya, and Subhân. Their rule of exogamy is that they cannot marry the children of their maternal uncle, and cannot marry their sons in a family to which they have already given a daughter as a bride. There is no restriction as to the number of wives a man may have; but they seldom have more than two. Immorality on the part of a girl before marriage is reprobated; if she intrigue with a clansman, her parents are obliged to pay a fine and give a feast; if her lover be a man of another caste, she is permanently expelled from the tribe. Marriage takes place at the age of ten or twelve, and is arranged by the parents of the couple. The bride is generally given some presents at marriage, which remain her own property. The offspring of connections with an outsider are not received in the tribe; and they do not admit strangers to caste rights. The levirate seems to be practically compulsory on the widow, who always lives with a relative of her late husband.

3. There is no ceremony during pregnancy. When a child is

Birth ceremonies.

born a barber is sent to the house of the mother of the bride to announce the fact; this is known as *lochana bhejna*, and he receives a present and takes back with him some clothes, food, etc., for the mother. The mother is isolated for twelve days after delivery, and they have the usual sixth (*chhathi*) and twelfth day (*barahi*) ceremonies. In the third or sixth month the paternal aunt of the child is expected to make it a present of clothes, etc., and a sheet for the mother. In the third year the ceremonial shaving (*mundan*) of the child takes place; and in the third, fifth, or seventh year, its ears are bored (*kanchhedan*). They have no special adoption or initiation ceremony.

Marriage customs.

4. The marriage customs are of the usual respectable form.

5. Gurchhas are orthodox Hindus and worship Devi, Mahâdeva and Parameswar. Devi receives a sacrifice

Religion.

of goats, rams, and a burnt offering (*hom*) of butter, rice, barley, and sugar. To Mahâdeva are offered leaves of the *bet* tree and milk. To Parameswar they present coconuts, butter, betel leaves, milk, and sweetmeats. Devi is served by a Panda, Mahâdeva by a Gusâin, Parameswar by a Brâhman. Those who are Bhagats offer only the ear of the victim. They do not kill the cow or eat beef, and will not cut down the *pâpal* or *bet* tree.

6. They drink spirits and eat goats, sheep, hares, fish, etc., but

Social rules.

not fowls, jackals, or other vermin. When eating they offer a little to Bhagwân by throwing a morsel on the ground. They will not eat *kachchi* or *pakki* from any one but a clansman. They say they were once landholders; now they are only tenants, and some work as labourers and makers of mats.

Gurkha; Gorkha, (*gāu-raksha*, "keepers of cows").—The name for an aggregate of various races who inhabit the numerous valleys interspersed through the mountains of Nepāl. "The aboriginal inhabitants appear from their physiognomy to be of Tartar or Chinese origin, bearing no resemblance to the Hindu either in features, religion, or manners. The period when the mountainous regions were first invaded by the Hindus is uncertain; but according to the most authentic traditions, the date is supposed to have been about the 14th century. In the eastern part of the country the aboriginal tribes still remain; and, until the predominance of the Gurkhas, they enjoyed unmolested their customs and religion. But west of the Kâli river the case is different, almost all the inhabitants claiming a descent from Hindu colonists. They accordingly consist chiefly of the two superior classes of Hindus, Brâhmans, and Kshatriyas, with their various sub-divisions. East of the Kâli the tribes which possessed the country were chiefly (1) Magars, who occupied the lower hills in the western parts, and are at present enlisted by the Gurkha sovereigns, composing a great majority of their troops; (2) the Gurungs, a pastoral tribe; (3) the Newârs, an industrious people, following agriculture and commerce, and more advanced in the mechanical arts than the other mountain tribes; (4) the Dhenwârs and Mânjhis, the husbandmen and fishers of the western districts; (5) the Bhotiyas; (6) the Bhanras, a sept which branched off from the Newârs; (7) the Jariyas."¹

Distribution of the Gurkhas according to the Census of 1891.

DISTRICTS.	Number.	DISTRICTS.	Number.
Agra	1	Jhânsi	9
Allahâbâd	262	Gorakhpur	1,056
		TOTAL	1,328

¹ *Imperial Gazetteer*, VII. 106. sq.

Gusâin; Gosâin¹— (Sanskrit *gosvâmin*, "lord of cows," or "one who is master of his senses or organs").— A term which is often used in an uncertain sense. Thus in the Panjâb Mr. MacLagan² writes :—

"The term may, roughly speaking, be said to denote an ascetic of any order, but with a slight implication that the ascetic is a man of some standing and influence. This, however, is by no means the universal meaning of the term; it is often used for a Sannyâsi and as often for a Bairâgi; not unfrequently it seems to denote a separate order different from either; and often the Brâhmins alone are considered entitled to be called Gosâins. On the whole, the commonest use of the word appears to be that which refers to the Bairâgis, who are of high caste, such as the Brâhmins."

2. It would seem that in this part of India the term Gusâin is generally restricted to the spiritual descendants of the famous Sankar Achârya. The common account is that Sankar Achârya had four disciples, Sarûpa Achârya, Padma Achârya, Naratroka Achârya, and Prithi Udra Achârya. The first, Sarûpa, was sent by the master towards Dwârîka, and he had two disciples, Tîrtha and Asrama. Nanda Brahmachâri was their teacher. These Gosâins do not wear sewed clothes, and have garments dyed in ochre. They will not eat *kachchi* cooked by any caste except Brâhmins, but will accept *pakki* from Banyas, Kâyasths, and the like. They do not pass more than one night in ordinary villages, but may stay three nights at regular places of pilgrimage. Their chief sacred places are Benares, Ajudhya, and Mathura. They do not touch with their hands any kind of metal, nor do they cook their own food, because they are prohibited from touching fire. They do not use intoxicating liquors or tobacco, and do not eat fish or meat of any kind. They carry a begging bowl (*kamandal*), wear a rosary of *rudrâksha* seeds, and smear their faces with ashes (*bhābhāt*). They specially worship Nârâyana, and admit none but Brâhman initiates. They bury their dead. A grave is dug with a niche towards the south, in which an alms bowl is placed. The face of the corpse is turned towards the niche, and the body is covered with an ochre-coloured cloth. The grave is filled up with salt and a pot (*nād*) placed at the top, which

¹ Based on enquiries at Mirzapur and notes by Chaubé Dhyân Singh, Honorary Magistrate, Morādâbâd; Munshi Chhuttan Lal, Deputy Collector, Unâo; Munshi Mahâdeva Prasâd, Head Master, Zillah School, Pilibhit.

² Panjâb Census Report, 124.

is covered with an earthen mound (*samādā*). There are no further death ceremonies, except that after a year or two a feast (*bhândār*) is given to the brethren.

3. The second disciple, Padma Achârya, had two disciples, Vana and Aranya, and Chetan Brahmachâri was their teacher. Their mode of life is like that of the Tirtha and Asrama, but some of them have some property in Gonda and Bahrâich, which was granted to them by one of the Mughal Emperors.

4. Naratroka had three disciples Parvata, Giri, and Sâgara, and their teacher was Sarûpa Brahmachâri. The Barua, who are found in the Rohilkhand Districts, are said to be connected with these.

5. Pirthi Udra Achârya is said to have had three disciples, Ahoni, Bhârati, and Giri.

6. These ten sections, which are generally given as Tiratha, Asrama, Vana, Aranya, Sârasvati, Puri, Bhârati, Giri, Parvata, and Sâgara, constitute what is known as the Dasnâmi Gusâîns. The last Census classes under the head Gusâîn the Brindabani, Dasnâmi, Gauriya, Gokulastha, Niranjani, Râdhavallabhi, which have been separately discussed.

7. Gusâîns are both ascetics and family men; the former are generally known as Kutichâr, Asandhâri, or Mathdhâri, and the latter Grihastha. The head of the ascetic branch is called a Mahant, and he is generally appointed by the votes of his disciples (*Chela*).¹

Mr. Sherring² describes the mode of initiation as follows:—

“The candidate is generally a boy, but may be an adult. At the Sivarâtri festival water brought from a tank in which an image has been deposited is applied to the head of the novitiate, which is thereupon shaved.

“The Guru or spiritual guide whispers to the disciple a sacred text (*mantra*). In honour of the event all the Gusâîns in the neighbourhood assemble together, and give their new member their blessing; and a sweetmeat called *laddu*, made very large, is distributed among them. The novitiate is now regarded as a Gusâîn, but he does not become a perfect one until the Vijaya Homa has been per-

¹ For the law on the subject see *Genda Puri, v.s. Chhattar Puri, Indian Law Reports, Allahabad, IX, 1*. The rule to be followed is that founded on customs and practice, which must be proved by evidence.

² *Hindu Tribes and Castes, I, 256*.

formed, at which a Gusâin famous for religion and learning gives him the original *mantra* of Siva. The ceremony generally occupies three days at Benares. On the first day, the Gusâin is again shaved, leaving a tuft on the head, (*Chundi sikha*). For that day he is considered a Brâhman, and is obliged to beg at a few houses. On the second day he is held to be a Brahmachâri, and wears coloured garments and also the sacred cord (*janeu*). On the third day the *janeu* is taken from him and the headlock cut off. The *mantra* of Siva is made known to him, and also the Rudri Gâyatri (not the usual one daily pronounced by Brâhmans). He is now a full Gusâin or Vanaprasta, is removed from other persons, and abandons the secular world. Henceforth he is bound to observe all the tenets of the Gusâins. The complete Gusâins who have performed the ceremony of the Vijaya Homa are celibates. It is customary, therefore, for men not to perform it until they are forty or fifty years of age, as it involves the abandonment of their wives and families."

Among the trading Gusâins the Mahant of Mirzapur, who belongs to the Giri section, was for a long time notorious among the merchants of Northern India. Such Gusâins have practically abandoned all claim to living a religious life, and exercise no priestly functions. When a Mahant dies his corpse is taken in a sitting posture to the Ganges, where it is bathed and barley is sprinkled over it. It is then inclosed in a stone coffin, which is taken on a barge to the middle of the river, and consigned to the sacred water.

Distribution of the Darndmi Gusâins according to the Census of 1891.

DISTRICTS.	Number.	DISTRICTS.	Number.
Dehra Dûn . . .	158	Aligarh . . .	996
Sahâranpur . . .	5	Agra . . .	1,124
Muzaffarnagar . . .	1,119	Farrukhâbâd . . .	399
Meerut . . .	5,083	Mainpuri . . .	1,159
Bulandshahr . . .	2,271	Etâwah . . .	277

Distribution of the Dasnâmi Gusâins according to the Census of 1891—concl'd.

DISTRICTS.	Number.	DISTRICTS.	Number.
Etah	1,315	Ghâzipur	2,891
Bareilly	4,023	Ballia	3,804
Bijnor	667	Gorakhpur	7,010
Budâun	2,755	Basti	2,693
Morâdâbâd	2,018	Kumaun	2,944
Shâhjahânpur	1,483	Tarâi	724
Pilibhît	1,522	Lucknow	738
Cawnpur	1,335	Unâo	2,269
Fatehpur	709	Râe Bareli	2,521
Bânda	296	Sitapur	4,414
Hamîrpur	438	Hardoi	1,128
Allahâbâd	1,061	Kheri	3,631
Jhânsi	279	Faizâbâd	5,371
Jâlaun	377	Gonda	11,478
Lalitpur	25	Bahrâich	3,634
Benares	1,899	Sultânpur	2,048
Mirzapur	4,258	Partâbgarh	1,307
Jaunpur	3,638	Bârabanki	4,006
		TOTAL	1,03,320
		Males	55,347
		Females	47,973

H

Habashi: Habshi—(Arabic *habash*, “to collect or congregate”).—A general term for all persons of Abyssinian, Kâfir, or negro blood. They are Muhammadans. Their sections, according to the complete Census lists, show a curious mixture. Beside the Chauhân section we have purely Muhammadan names, such as Abbâsi, Hanafi, Sayyid, and Shaikh.

Distribution of the Habashis according to the Census of 1891.

DISTRICTS.	Number.	DISTRICTS.	Number.
Morâdâbâd . . .	14	Lucknow . . .	163
Cawnpur . . .	10	Rââ Bareli . . .	5
Gorakhpur . . .	1	Bahrâich . . .	1
		TOTAL . . .	194

Hâbûra.¹—A vagrant thieving tribe found chiefly in the Central Ganges-Jumna Duâb. The derivation of the name is very uncertain. It possibly means a “bugaboo” (*hawwa*, which is probably through the Prakrit the representative of the Sanskrit *bhûta* “an evil spirit”), expressive of the fear in which they are held by their neighbours. Ethnologically the Hâbûras are no doubt very closely connected with the regular gypsy tribes of Sânsiya and Bhâtu; in fact there seems reason to believe that these have only become quite recently endogamous groups, and even now it is asserted that they occasionally marry. Though the Hâbûras are now in much a superior grade to the Beriyas, who live by prostituting their women, both the tribes have the same traditional connection with the old ruined city of Noh-khera to the north of Pargana Jalesar, in the Etah District, and many of the gangs who traverse that part of

¹ Based on notes by Mr. F. W. Court, District Superintendent of Police, Aligarh, Bâbu Atma Râm, Head Master, High School, Mathura, and the Deputy Inspectors of Schools, Bijnor and Morâdâbâd.

the country make their way to Noh-khera during the rainy season and there arrange marriages and other caste matters in a series of general tribal councils.

2. According to one story their ancestor was a certain Rig who one day went out hunting and pursued a hare

Legenda of origin.

into the forest retreat then occupied by Sîta in her exile. She was so offended at the intrusion, that she cursed him that all his descendants were to be wanderers and live by the chase. By another account they were once Chauhân Râjputs who lived at Jartauli in the Aligarh District. They rebelled against the Emperor, and Alâ-ud-dîn sent a force to coerce them. They were defeated, and most of them had to take refuge in the jungle, where they lived on the game they killed. Meanwhile some of their brethren compromised with the Emperor and returned to their homes. They ascertained that one of their wild kinsmen had died, so they went to see his widow become *sati*. When she was brought out she saw a hare and immediately started after it with cries of *hau! hau!* whence the tribe was called Hâbûra. The respectable Chauhâns were so disgusted with her impiety that they excommunicated all the savage branch of the tribe, and they have remained outcastes to the present day.

3. They usually name four exogamous septs which are all named

Tribal organisation.

after well-known Râjput tribes—Solanki Chauhân, Punwâr, and Bhatti, also called Râthaur. The Census Returns give a list of sections which illustrate the mixed elements out of which the caste has been formed,—Ajudhyabâsi, Baddhik, Bahâdsiya, Bahâli, Bahâniya, Bâhas, Banjâra, Banohra, Banwâr or Banwariya, Barchandi, Chauhân, Chiryamâr or “bird-killers,” Dâli, Dom, Gauriya, Hindubalana, Jadwâr, Kalkanaur, Kârgar or Kârigar, Khauna, Khaurkhâl, Lodh, Mardârbatti, Mârwar, Nahâli, Nandak, Phârli, and Tahali. These septs are exogamous. In Bijnor they are said to have two endogamous subdivisions: those who wear a bead necklace (*kanthi*) and those who do not. According to another account their only rule of exogamy is that they do not marry blood relations, and it is very doubtful how far the sept system really prevails. There is some reason to believe that all or at least some of them practise a sort of group exogamy, not marrying in their own camp or horde. They have a strong tribal council (*panchayat*) under a president (*sardâr*), who manages all caste business.

4. It is quite certain that up to modern times they were in the habit of recruiting the clan by kidnapping girls of other castes; since they have been placed under more careful supervision this has, it is believed, in a great measure ceased, but there seems good reason to believe, though the Hâbûras themselves are very reticent on the subject, that they still introduce and marry in the tribe outcast women of other castes. In Bijnor it is reported that people of other castes introduced into the tribe in this way hold a lower social position than the Hâbûras of legitimate descent. For a virgin bride the price fixed by the tribal custom and payable by the father of the bridegroom is twenty-five rupees, and he has also to pay the expenses of the marriage feasting. The feeling against inter-tribal immorality appears to be strong, and it is said that a man who seduces a married woman has to pay as much as one hundred and twenty rupees before he will be readmitted to caste. On the other hand the girls have considerable liberty before marriage, and a *faux pas* is not very seriously dealt with. Their women from their vagrant, mendicant life naturally bear an indifferent character; but though not particularly virtuous, they are not habitually prostituted by their male relatives as the Beriya women are. Widows and divorced women are married in the tribe according to the *karâo* or *dharîcha* form, and their children are regarded as legitimate.

5. The marriage is arranged by a go-between, who is a member of the tribe and is called *bichauliya*. He takes two rupees from the boy's father to the father of the girl, and acceptance of this constitutes the betrothal. If the relations of the bride break the engagement they are fined from ten to twenty rupees by the tribal council, and return the earnest money to the relations of the boy. The marriage ritual is entirely carried out by the father of the girl and the man who acted as marriage broker. No Brâhman is employed, and all that is done is that the pair acknowledge in the presence of the tribesmen that they are man and wife, and they then make five or seven revolutions together round the marriage shed. In Etah a curious form of marriage is reported. When the friends on both sides assemble, one of the men mounts a horse and rides some distance on the plain close to the camp. All the others, men and women, pursue him, and meanwhile the bridegroom being left alone with the bride carries her into a grass hut prepared for the purpose and immediately consummates

the marriage. When the friends return the event is celebrated with singing and dancing. The ceremony at widow-marriage is the same as that prevailing among other low castes.

6. The mother during her confinement is attended by a midwife of the Bhangi caste, and after that by the women of her own family. They perform the usual sixth day ceremony (*chhāṭhi*), and on the tenth day the mother is taken to worship the well from which the family supply of water is obtained. This is known as *kuān pūja*.

Birth.

Death ceremonies.

7. Like the Beriyyas, the Hābūras are in the intermediate stage between burial and cremation. In Mathura they either cremate or throw the corpse into the Jumna. In Bijnor they either bury or expose the corpse in the jungle. In no case is the Mahābrāhmaṇ called in. In Mathura when they cremate the dead they leave the ashes where the corpse was burnt. They cover the corpse with cloth, tie it to the bier, and fasten a number of wheaten cakes to it before they set fire to the pyre. Then, on the next Monday or Thursday, whichever comes first, the mourners are shaved and a dinner is given to those members of the caste who joined in the funeral. On the twelfth day some uncooked grain is given to Brāhmins and the brethren are feasted. Then, in the month of Kuār which next follows, on the date corresponding to that of the death of the deceased, they do themselves a sort of *śrāddha* and pour water on the ground in the name of the dead. On this occasion, too, uncooked grain is given to Brāhmins and the relatives are entertained. In Aligarh, when they are well off and cremate the dead, the relatives make an earthen platform on the site of the pyre, and there they make periodical oblations in the name of the dead. From Etah it is reported that when a man dies at home he is cremated, the bones are buried on the spot, and a masonry platform erected over them. If a man dies at a distance from home his bones are brought to one of the regular camping places of the tribe, and are there buried as above described. From the date of the burial of the bones the days of mourning, including the Tīja or third day and the Terahwīn or thirteenth, are fixed. The tombs of old men of the tribe are specially venerated, and they are recognised as tribal godlings. When the bones of an old and respected member of the tribe are being buried, the senior man of the tribe who is present makes a sort of funeral oration in which he dwells on the fact that the Hābūras are the only really free people

in the country, as they are subject to none; and he thus shows in detail how much superior they are even to Brâhmans and Râjputs. Part of the speech is devoted to explaining one by one in what respect other castes are inferior to them, and he ends by imploring Parameswar that if it is fated that the soul of the dead man is to be born again, he may be reborn as a Hâbûra.

8. All the Hâbûras in these Provinces call themselves Hindus;

Religion.

but, as we have seen, they accept little or no service from Brâhmans. In Aligarh it is said that when a boy reaches the age of twelve they initiate him before a Jogi and then begin to train him in thieving. In Bijnor they usually worship Kâli Bhawâni. In Mathura they have a local goddess, Kela Devi, to whom they make offerings in the months of Kûar and Chait. These offerings are consumed by the worshippers. But it is only on special occasions that they sacrifice a buffalo or goat in her honour. This sacrifice is done at the house of the person making the offerings; the goddess has no regular temple. The victim is killed in her name, and the flesh distributed among the relatives and friends. They celebrate the usual holidays—Salono, Holi, Diwâli, and Dasahra. They never go to Gaya to propitiate the sacred dead, but they bathe in the Ganges in their honour, and in Mathura visit for the same purpose the temple of Dâûji.

9. Like the Beriyras they appear to be in a transitional stage

Social status and
occupation.

as regards food. In Aligarh, it is reported that they will eat almost any kind of food—the *goh* or iguana, the *sânda* or lizard found in *ûsar* plains, the hedgehog, jackal, wild cat, tortoise, buffalo, and deer; and that there are only four castes from whose hands they will not take food—the Chamâr, Bhangî, Dhobî, and Kalâr. They will not eat the cow or the donkey, and they have this much respect for the cow that they will not geld an ox with their own hands. It is also asserted that they do not drink spirits, which is almost certainly incorrect. In Bijnor they drink spirits and eat pork, fowls, the flesh of deer and goats, fish, the crocodile, jackal, and other vermin, as well as the leavings of all respectable Hindus. They will drink from the hands of all Hindus except Chamârs, Bhangîs, Kanjars, Sânsiyas, and the like. In Mathura they assert that they have given up the use of vermin and eat the flesh of all cloven-footed animals, except the cow, and fowls, and fish. As in other

places, they will eat the leavings of all high caste Hindus. The fact is that there are two classes of Hâbûras: those who have settled down to agriculture and become fairly respectable members of society, and those who still preserve their vagrant mode of life. The former are gradually shedding off the filthy habits and customs of their vagrant brethren under the example of the Hindu castes by whom they are surrounded. By and by as they become more civilised they will assert a descent from Râjputs, and will, as they rise in the world, be accepted as such. From Etah it is reported that if a member of the tribe commits an offence such as theft or immorality, he is excommunicated for a certain time and is not admitted until he draws blood from some part of his body, usually the nose. Women are not allowed to eat goat's flesh or rice, or to partake in the funeral feasts. If any woman touches this food of the dead she is expelled from the caste.

10. They do not use any medicine in disease but pray to Devi and Zâhir Pîr. They attribute disease to the displeasure of their deceased ancestors who have not been suitably propitiated. They have much fear of the Evil Eye, and their remedy for it is to get a Faqîr or a Jogi to blow on a vessel of water, which is then waved over the head of the patient. In Aligarh if a woman is caught committing adultery with a stranger to the tribe she is branded three times on the left arm with a hot iron and has then to bathe in the Ganges, while her husband is obliged to feast the brethren. Her paramour is not punished. When a boy is born he is named on the tenth day by a Brâhman, who receives five *sers* of grain. Then some wheat porridge is cooked with coarse sugar and eaten only by the women. As a rule they are truthful among themselves, but lie to others to procure the release of a clansman. Their oaths are as follows:—The most binding is to light a lamp (*chirâgh*) and then blow it out. By this he means,—“If I lie may my family be destroyed as I blow out the light.” If a Hâbûra can be induced to take this oath, he will never lie. Another is to cut the root of a *pîpal* tree. The third is swearing by Devi.

11. The vagrant branch of the tribes supplies some of the most audacious criminals in the Province. A recent report says:—“They are the pest of the neighbourhoods which they frequent, are continually pilfering, robbing standing crops, attacking carts and passengers along the roads, committing robberies and even dakaities.” It is

Criminal habits.

preposterous to connect them, as has been done in this report, with the Thârus, a particularly harmless, inoffensive race inhabiting the Himalayan Tarâi. The boys are trained at first on field robbery, and are then taken out on excursions for the purpose of burglary. When they go to rob fields the gang consists of not less than twenty men. When out for the purpose of burglary eight or nine go together. Unlike the Sânsiyas the Hâbûras very seldom use violence except to save themselves from arrest, and they never carry any weapons but bludgeons. Mr. A. O. Hume¹ writes of them :—
 “They never worship Thâkurji except in sickness or great misfortune, such as the visit of the Police or of a Magistrate to their camp. At no time is their ritual a complicated one; it consists of an extraordinary manipulation with grains of wheat, the petitioners making at the same time a vow of sacrificing a goat or a fowl, which is subsequently performed by half roasting the offering in a flame of ghi in which salt and frankincense are thrown, and then feasting upon it. If a crime has been committed and traced to any horde, the chief immediately determines who are to be given up. Usually a compromise is made with the Police; two out of six or three out of eight are made over to justice, the rest escaping. All the chief does is to repeat a form of words, and then taking two of the grains of wheat offered to the god, he places them on the head of the scapegoat. The oath of the brotherhood is upon him, and whether he be guilty or not, he confesses to the Magistrate or Judge and goes to the gallows or to a lifelong exile confident that his chief and brethren will, as they are bound, feed and protect his wife and children that he leaves behind even before their own. Marriage seems scarcely to be with them a religious ceremony; it consists in placing four small coins in a figure of diamond shape outside which a circle is drawn, and round this the bride and bridegroom walk seven times.”

12. In Aligarh at the present day if a Hâbûra is killed in the commission of any crime his accomplices give his widow one hundred and fifty rupees; if he is only arrested they have to support his wife and family until he is released. If an innocent man is convicted the real offender has to support his wife and family while he is in prison. They will not inform against each other; if anyone do so he is turned out of the gang. Neither men nor women wear

¹ *Selections from the Records of Government, N.-W. P., I, 420.*

any jewellery. They do not go long distances to commit crime, and in the daylight they can easily be identified as Hâbûras, because both men and women wear the modicum of clothes consistent with decency. They do not attempt to conceal their movements from the Police; and if one of the gang be arrested, the headman will at once give notice of the fact. The only stolen property they bring into the camp is grain; jewellery, vessels, and clothes they conceal in earthen vessels and bury them in the neighbourhood of the encampment. They are generally supported by some landowner, who assists them in the disposal of stolen property and gets a commission of four annas in the rupee.

13. Hâbûras have a regular Thieves' Latin of their own, of which the following are examples :—

Their argot.

Corn of all kinds—*kau*.

Bread—*tuk*.

Mother—*ai*.

Father—*bâbu*.

Son—*dikra*.

Daughter—*dikri*.

Wife—*dhaniyâni*.

Husband—*dhanni*.

Son-in-law—*pahuna* (guest).

Vessels of all kinds—*tanwara*.

Clothes—*lugariya*.

Shoes—*khakra*.

Bullock—*dhanda*.

Cow—*jengariya*.

Go from here—*paro hind*.

Run away—*nasija*.

Policemen—*kapâhi*.

Police officer—*Mota modhana*.

14. A full account of the measures taken from time to time with a view to the reclamation of the tribe will be found in the report by Mr. D. T. Roberts appended to the report of the Police Commission of 1890. In the Etah District they have been brought under the operations of the Criminal Tribes Act but without much success, as the only persons subjected to the Act were the settled branch of the tribe who are, as a rule, comparatively harmless. A scheme for their colonisation

in the Morādābād District seems to have met with comparatively small success.

Distribution of the Hābūras according to the Census of 1891.

DISTRICTS.	Number.	DISTRICTS.	Number.
Sahāranpur . . .	2	Morādābād . . .	26
Aligarh . . .	868	Shāhjahānpur . . .	113
Mathura . . .	731	Pilibhīt . . .	42
Agra . . .	4	Mirzapur . . .	1
Farrukhābād . . .	46	Lucknow . . .	2
Mainpuri . . .	232	Sitapur . . .	112
Etāwah . . .	189	Hardei . . .	1
Etah . . .	224	Kheri . . .	2
Bareilly . . .	1		
		TOTAL .	2,596

Halwāi.¹—The confectioner class. They are often confounded with the Kāndu, who is properly a grain parcher, though he also deals in sweetmeats. These two castes are, however, totally distinct, and do not intermarry. The Halwāi takes his name from *halwa*, a sweetmeat made of flour, clarified butter, and sugar, coloured with saffron and flavoured with almonds, raisins, and pistachio nuts.

2. There are a number of endogamous sub-castes, which are some of territorial origin and others which are possibly recruited from other Hindu tribes.

Internal structure. who have taken to the occupation of making sweetmeats. The last Census gives the Kanaujiya as their only important sub-caste; and among those of local importance, the Kaithiya of Farrukhābād, Shāhjahānpur, and Cawnpur; the Bharsiya of Mirzapur; the Jaiswār of Faizābād; the Godhiya of Gonda, and the Pachhwāhān or "Western" of Bahraich. According to the complete lists the Halwāis are peculiar for the very large number of sections derived from local towns and places. Thus we have the Ablapuriya, Ahalpuriya, Ajudhyabāsi, Akhpuriya, Alamnagari, Alipuriya, Amalpuriya, Amrit-

¹ Based on notes collected at Mirzapur and by M. Chhote Lal, Archaeological Survey, Lucknow.

puriya, Asodpuriya, Andhiya, Aurangâbâdi, Balipuriya, Bargpuriya, Bhikhpuriya, Bilupuriya, Chandpuriya, Chaurâsiya, Drigpuriya, Dûbepuriya, Hâjipuriya, Hâzîrpuriya, Ilahâbâdi, Imdâdnagari, Indauriya, Islâmpuriya, Jagatpuriya, Jaypuriya, Jajapuriya, Janakpuriya, Jaunpuriya, Kanaujiya, Khairâbâdi, Khurâsâni, Mahâbâdi, Mainpuriya, Makhdûmpuriya, Maqsûdâbâdi, Mangalpuriya, Misrikha, Muhammadâbâdi, Muradâbâdi, Naurangâbâdi, Nimkhâr, Pachhwâhân, Purabiya, Rajauriya, Ramnagari, Rasûlpuriya, Rustamnagariya, Saksena, Sarwariya, Siupuriya, Siurâjpuriya, Shâhjahânpuriya, Siyâmpuriya, Sribâstam, Tâjpurîya, Tikaitganji, Tilokpuriya, Uttarâha. Those that suggest a connection with other castes are not numerous, such as Kaithiya, Kalwâr, Mehtariya, Sunarha, Sûrajbansi. To the east of the Provinces we find the Kanaujiya (who take their origin from Kanauj) : Kalwâr possibly recruited from the distiller caste : Madhesiya (residents of the middle land) (Madhya desa) : Madhubansi ("sons of sweetness") : Nipâliya or Naipariya (from Nepâl). Mr. Sherring adds from Benares Pachpiriya, Bauniwâla, Gonr, Tihara, and Lakhnawa (from Lucknow). Sir H. M. Elliot gives Chailha, Bukarra, Dûbê, Kanaujiya, and Tilbhûnja or "parchers of sesamum." All these tribes are endogamous. Mr. Sherring asserts that in Benares the Kanaujiya intermarry with the Madhesiya ; but this seems very doubtful. But within these endogamous tribes they have a most elaborate system of exogamous groups known as *bâni*.¹ Those persons who belong to the same *bâni* cannot intermarry. These groups seem to be territorial, and many of them have a mnemonic verse attached to them, a few of which are given to illustrate a curious variety of intertribal exogamy :—

Nâth ké sarna.

Tu Samai ati ké dâ.

Nangen kapara, bhûkhé bhât.

Biswanâth ke larua chârhwâ.

Siva Kâsi men darsan pāwê.

Madhesiya baithé na pāwê.

Thân Benares.

"Under the protection of the Lord ! You Samai are very charitable. Garments for the naked, boiled rice for the hungry. Offer

¹ The word *bâni* may represent either Sanskrit *varna*, "colour," "caste," or *vani* "voice", in allusion to the commemorative verses. The latter is the popular and possibly incorrect explanation.

laddu sweetmeats to Viswanâth (Siva, "Lord of the Universe"). Pay your vows to Siva at Benares. Let not one of the Madhesiya sub-caste sit with you. Head-quarters of the Bâni—Benares."

Iarkharé khambh.

Pât Sinh takht bandwa :

Baithak tanâwa.

Thân Karwati.

"Pillars tremble. Pât Sinh made a seat ; arranged a resting place. Head-quarters Karwati."

Madhu ki chori :

Bích ban.

Thân Kandâwa.

"The robbery of the honey in the midst of the jungle. Head-quarters Kandawa."

Batya men kai singhor :

Kutamban kai bator.

Jo ban kai sarbar karai,

Batan Sâhu kai khûnta sarai.

Thân Bishal.

"Under the *Singhora* tree on the way is the gathering of the kinsmen. If any one discuss the Bâni, the pillar of the house of Batan, the merchant decays. Head-quarters Bishal.

Chhot mot ghorawa :

Barakai lagâm.

Jhamai charh gayé chhûri bhûri :

Ramai Padârath.

Thân Anguri.

"The horse is small and fat ; the rein is long. On it quickly Jhamai mounted. Ramai Padârath. Head-quarters Anguri."

Khânré kâ bhusaul :

Mirich chabena.

Thân Nagar Mahai.

"A chaff store house for sugar. Parched grain of chillies. Head-quarters Nagar Mahai.

Amriê kai biro :

Pratham dâh, pratham pûniya.

Thân Chunârgarh.

"A tree of the water of immortality : the first gift, the chief merit. Head-quarters Chunâr Fort."

Chhānabē parwar.

Khāra samundār.

Thān Sudhawai.

Head-quarters Sudhawai."

"Ninety-six families, the Salt Ocean.

Sonē sobhawa :

Rūpē ardās.

Thān Kheli.

"The beauty of gold, the desire of silver. Head-quarters Kheli."

Sonē kai kharāun :

Dupahar Kanhaiya,

Dupahar rāo.

Thān Lachhagir, Amawa, Barwar.

"Bathing sandals of gold: for two watches like Krishna: for two watches a king. Head-quarters Lachhagir, Amawa, Barwar."

Sone kai sīnkār

Bandi chhor.

Thān Kursath.

"A chain of gold and a gold ornament for the head. Head-quarters Kursath."

Sone kai diya,

Rūpē kai bātī

Chār pahar barē din rātī.

Thān Dospur.

"A golden lamp with a silver wick. Four watches of night and day. Head-quarters Dospur."

Sabhādhār Pandit.

Sabarnē kai harwa :

Phūlē kai māla gayē jhuriya.

Birtika Bābhan bhojan karai.

Barē gayē byāh kar lāyē.

Sonē rūpē kai kalas dharāyē.

Thān Kantit.

"The Pandit Sabhādhār; a gold chain for the neck. The flower garlands have withered. Feed the hereditary priest. He went to marry and returned successful and laid down the sacred marriage pitchers of silver and of gold. Head-quarters Kantit."

Lohai kai karāhi.

Kāthē kai jāb :

Pháte na karáhi,
Táte na dáb,
Thán Kâré.

"The iron boiling pan and the wooden pounder. May the pan never crack and the pounder never break. Head-quarters Kâré.

Kanchan bári :
Tansu Mansu ;
Thán Jhânsi :
Parwar Santokh :
Thán Manach.

"Lumps of gold: Tansu Mansu: head-quarters Jhânsi: the Santokh family: head-quarters Manach."

Eklakhi pákar
Tekaré ágé chalé ghana nishân :
Thán Nauganwa.

"The fig tree worth a lăkh of rupees before which the drums sound and the flags flutter. Head-quarters Nauganwa."

Eklakhi pákar
Pharé to khaiyân :
Nahên to chhâhen jurayan.
Thán Kantit.

"The fig tree worth a lăkh of rupees. Eat of it when it fruits, otherwise refresh yourself under its shade. Head-quarters Kantit."

Ataiya bataiyân
Dharé Kându ki maiyya.
Thán Rísál.

"Sharers catch the mother of the Kându. Head-quarters Rísál."

Bánh pangar :
Dúhé kai sad dhár.
Bhím, Bhímai mal.
Thán Karé.

"Powerful arms: a hundred streams of milk. Bhím, Bhímai and Mai. Head-quarters Karé."

Bhar karai, bhar karawa :
Chhitan sáhu píal bhar tharwa.
Thán Bharthara.

"Chhitan, the merchant drank a full dish, a small cupful and a large cup. Head-quarters Bharthara."

Dūtī khairai kai musār.

Jabarē marē, dūbarē pratipāl karai.

Thān Benares.

"Pestle made of two acacia trees. Beat the strong, protect the weak. Head-quarters Benares."

What the exact meaning of some of these verses may be it is not easy to determine. The places designated are all to the east of the Province or in the adjoining Districts of Bengal. In many of them some ancestor of the exogamous group seems to be designated: others may be of totemistic origin. Among the city Halwā is of Lucknow these groups have disappeared, and their rule of exogamy is that marriage within seven degrees of paternal and maternal kinship is forbidden.

3. The age for marriage runs from five to twelve, and the better-off members of the caste marry their daughters in infancy. One of the clansmen acts as negotiator (*agua*). It is forbidden to marry again during the lifetime of the first wife without leave of the tribal council. The levirate is permitted and prevails generally, but it is not enforced on the widow, and her right to select a second partner is recognised.¹ Marriage is as usual of three forms: *shādī* or *charhawwa*, the respectable ritual; *dola*, that used by poor people, and *sagāi* for widows. In the first the worshipping of the bridegroom's feet (*pairpūja*) by the father of the bride and the smearing of vermilion (*sendurdān*) on the parting of the bride's hair are regarded as the binding part of the ceremony, which goes through the usual states of betrothal (*barrekhi*) and fixing of the marriage day (*lagan*). Then comes a special ceremony called "the touching of the grain" (*anāj chhūna*); at a lucky time fixed by the Pandit they send for some *urdī* pulse and gram, and the women begin to grind it. During this ceremony no widow or woman married by *sagāi* is allowed to be present. Then follows the singing (*gilgauna*), when the women commence the marriage songs, and next comes the *matmangara*, when some earth is collected

¹ It has been judicially decided that a man who is a member of the Halwāi caste may contract a marriage in the *sagāi* form with a widow even if he has a wife living, provided in the latter case he is a childless man. *Quere*, whether a married woman may not contract a *sagāi* marriage, notwithstanding that her husband is living if the *panchdyat* has examined the case and reported that her husband is unable to support her.

Kally Churn Shaw versus Dukhu Bibee. Indian Law Reports, Calcutta, V, 692.

and brought into the marriage shed, when all the women get some sweets and oil for their hair. Then follows the anointing (*tel hardî*), and on the day before the procession starts the clansmen are fed (*bhalwân*), while the father and mother of the bridegroom do the *mâtri* or *mantri pûja*, which is an emblematical remarriage. Their clothes are tied together by the Brâhman, their feet stained with dye (*mahâwar*), and they worship an image of the nine planets (*naugraha*) made of cow-dung. At the bride's door the *duâr pûja* is done in the usual way. The clansmen are then fed, and some food is sent from the bride's house for the bridegroom. While he eats it the barber rubs his father's feet with a mixture of barley flour and turmeric known as *chikas*, and the clansmen are given a mixture of sugar and pepper dissolved in water (*mirchwân*) to drink. On the day after the marriage (*barhâr*) the boy is solemnly fed on rice and pulse (*khichari*). When the bride arrives at her husband's house, Gangaji, Sati and Mahâdeva are worshipped, and on the fourth day (*chauthi*) the bride's father sends a present of rice, sweetmeats, butter, clothes, etc., out of which part is set aside as an offering to the godlings (*deota*). This is known as *bujhwat*.

4. When a woman is in the eighth month of pregnancy the *athwânsa* ceremony is performed. Husband and wife are dressed in new clothes and five kinds of butter cakes and five varieties of fruits in season are placed in her cap. The other ceremonies are the ordinary type. When a boy is five or six years old the ceremonial shaving (*mûran*) and ear piercing (*kauchhedan*) are done at some shrine, such as that of the Vindhyabâsini Devi at Bindhâchal. This marks the boy's initiation into caste privileges, and from that time he is bound to conform to the tribal rules regarding food.

5. They have both a Hindu and a Muhammadan branch, Hindu Halwâis are rarely initiated into any of the recognised sects, but are by preference Vaishnavas. Their clan deities are Mahâdeva, Hardiya or Hardaur and the Panchonpir, among whom Ghâzi Miyân is most regarded. He is worshipped on the ninth of Kuâr with cakes (*bara*), urad pulse, boiled rice, bread, and a goat is sacrificed. These offerings are placed on seven stones near the family shrine. Mahâbir and Mahâdeva are propitiated with sweets (*laddu*), fried gram (*ghunghuri*), and sweet cakes in the month of Sâwan. When a child is attacked with

small-pox a piece is waved round its head and put behind its pillow : a pit is dug in the ground and sharbat prepared of five different fruits is poured into it, and Sîtala Mâta worshipped with an offering of sweets (*batâsha*), fried gram (*ghunghuri*), and garlands of flowers. Their priests used to be of the special class of Brâhmans known as Kinnara Misra, but these have now taken to music as their profession, and have fallen into disrepute. Their place has been taken by ordinary Sarwariya Brâhmans.

6. Making of confectionery is the special business of the caste, but some have taken to agriculture and a good many to money-lending and other mercantile business like Banyas. Their women, who often manage their shops, have in some places an equivocal reputation. But they enjoy a character for personal purity. Brâhmans will take water from their hands, and all Hindus, except the Sarwariya Brâhmans, will eat *pûris* or cakes of wheaten dough fried by them in melted butter. They nearly all indulge in spirits. They eat the flesh of goats and sheep, but more particularly that of animals which have been offered in sacrifice. They eat food cooked with butter (*pakki*), cooked by Brâhmans, Kshatriyas and all respectable Vaisyas excepting Kalwârs. Food cooked in water (*kachchi*) they will eat only when prepared by members of their own caste or by their priests. Only Chamârs and other menial castes will eat their leavings. The Achârwâla or preparer of pickles, jams, etc., is generally an independent Mussulmân trader, not a Muhammadan Halwâi, as seems to be the case in Bengal.¹ In the eastern parts of the Province the Hindu Halwâi often makes jams and condiments (*chalni*).

Distribution of Halwâis according to the Census of 1891.

DISTRICTS.	HINDUS.			Muham- madans.	GRAND TOTAL.
	Kanan- jiya.	Others.	Total.		
Dehra Dûn	8	8	...	8
Sahâranpur	2,164	2,164
Muzaffarnagar	1	1	1,858	1,859

¹ Hoey, *Monograph on Trade and Manufactures*, 50 : Risley, *Tribes and Castes*, I, 312.

Distribution of Halwâdis according to the Census of 1891--contd.

DISTRICTS.	HINDUS.			Muham- madans.	GRAND TOTAL.
	Kanan- jiya.	Others.	Total.		
Meerut . . . .	...	...	...	317	317
Bulandshahr . . . .	...	...	...	191	191
Aligarh . . . .	...	...	...	32	32
Mathura . . . .	...	4	4	1	5
Agra . . . .	...	...	...	7	7
Farrukhâbâd	100	1,167	1,267	93	1,360
Mainpuri . . . .	...	176	176	...	176
Etâwah	3	185	188	9	197
Etah . . . .	...	...	...	219	219
Barsilly . . . .	...	13	13	328	341
Bijnor . . . .	...	...	...	1,634	1,634
Budâun . . . .	...	129	129	115	244
Morâdâbâd . . . .	...	...	...	518	518
Shâhjahanpur	44	444	488	409	897
Pilibhit . . . .	...	78	78	220	298
Cawnpur	1,086	2,170	3,256	35	3,291
Fatehpur	1,286	304	1,590	...	1,590
Bânda	615	317	932	...	932
Hamirpur . . . .	...	79	79	...	79
Allahâbâd	672	2,425	3,097	797	3,894
Jhânsi . . . .	...	1	1	...	1
Jâlaun . . . .	...	5	5	30	35
Benares	3,658	624	4,282	7	4,289
Mirzapur	7,127	642	7,769	2	7,771
Jaunpur	5,408	608	6,016	193	6,209
Ghâzipur	1,350	124	1,474	...	1,474

Distribution of Halwâis according to the Census of 1891—concl'd.

DISTRICTS.	HINDUS.			Muham- madans.	GRAND TOTAL.
	Kanau- jiya.	Others.	Total.		
Ballia	185	438	623	...	623
Gorakhpur	2,781	378	3,159	64	3,223
Basti	2,598	110	2,708	252	2,960
Azamgarh	2,610	943	3,553	30	3,583
Tarâi . . . .	...	...	...	103	103
Lucknow	784	2,868	3,652	560	4,212
Unâo	1,757	1,839	3,596	49	3,645
Râê Bareli	689	894	1,583	458	2,041
Sitapur	2,224	1,345	1,569	2,794	4,363
Hardoi	50	1,915	1,965	39	2,004
Kheri	79	476	555	2,880	3,435
Faizâbâd	1,922	645	2,567	273	2,840
Gonda	965	853	1,818	1,976	3,794
Bahrâich	107	789	896	5,362	6,258
Sultânpur	895	515	1,410	198	1,608
Partâbgarh	973	99	1,072	1,154	2,226
Bâra Banki	446	2,677	3,123	6,173	9,296
TOTAL	38,414	26,288	64,702	31,544	96,246

Hâra.—A famous Râjput sept which is now represented only in small numbers in these Provinces. They trace their descent to the mythical cow Kamdhenu, from whose bones (*hâr*) they say that they were produced. The founder of the sept was Ishta Pâla, a descendant of Mânîk Râê, King of Ajmer, who in A.D. 685 “sustained the first shock of the Islâmite arms.” Ishta Pâla was wounded in battle with the invading force of Mahmûd of Ghazni. “His limbs which lay dissevered, as the story goes, were collected by Sûra Bâi; and the goddess sprinkling them with the water of life, he arose. Hence the name Hâra, which his descendants bore from

the bones (*hâr*) thus collected ; but more probably from having lost (*hâra*) Asi. " There are nineteen eponymous clans, of which Colonel Tod gives a list.¹

Hardoi.—A sub-caste of Banyas who take their name from the district of that name.

Distribution of Hardoi Banyas according to the Census of 1891.

DISTRICTS.	Number.	DISTRICTS.	Number.
Farrukhâbâd. . . .	4	Lucknow	3
Shâhjâhânpur . . .	874	Sitapur	4,220
Pilibhit	16	Hardoi	2,145
Cawnpar	2	Kheri	3,923
		TOTAL	11,187

Harischandi.—A Vaishnava sect who take their name from the celebrated Râja Haris Chandra, whose legend is thus told by Prof. Dowson :²—" He was the twenty-eighth King of the Solar race and son of Trisanku. He was celebrated for his piety and justice. There are several legends about him. The Aitareya Brâhmana tells the story of his purchasing Sunahsephas to be offered up as a vicarious sacrifice for his own son. The Mahâbhârata relates that he was raised to the heaven of Indra for his performance of the Râjasûya sacrifice and for his unbounded liberality. The Mârkan-deya Purâna expands the story at considerable length. One day while Haris Chandra was hunting he heard female lamentations, which proceeded from the Sciences, who were being mastered by the austere fervid sage Viswamitra, and were crying out in alarm at his superiority. Haris Chandra, as defender of the distressed, went to the rescue, but Viswamitra was so provoked by his interference, that the Sciences instantly perished, and Haris Chandra was reduced to a state of the most abject helplessness. Viswamitra demanded the sacrificial gift due to him as a Brâhman, and the King offered him whatever he might choose to ask—gold, his own son, wife, life, kingdom, good fortune, whatever was dearest. Viswamitra stripped him of wealth and kingdom, leaving him

¹ Buchanan, *Eastern India*, II, 461 : Tod, *Annals*, II, 426.

² *Classical Dictionary*, s. v.

nothing but a garment of bark and his wife and son. In a state of destitution he left his kingdom, and Viswamitra struck Saibya, the queen, with his staff to hasten her reluctant departure. To escape from his oppressor he proceeded to the holy city of Benares, but the relentless sage was waiting for him and demanded the completion of the gift. With bitter grief wife and child were sold, and there remained only himself. Dharma, the god of justice, appeared in the form of a hideous and offensive Chandāla and offered to buy him. Notwithstanding the exile's repugnance and horror, Viswamitra insisted upon the sale, and Haris Chandra was carried off bound, beaten, confused, and afflicted, to the abode of the Chandāla. He was sent by his master to steal clothes from the graves in a cemetery. In this horrid place and degrading work he spent twelve months. His wife then came to the cemetery to perform the obsequies of her son, who had died from the bite of a serpent. They recognised each other, and Haris Chandra and his wife resolved to die upon the funeral pyre of their son, though he hesitated to take away his own life without the leave of his master. After all was prepared he gave himself up to meditation of Vishnu. The gods then arrived headed by Dharma and accompanied by Viswamitra. Dharma entreated him to refrain from his intention, and Indra informed him that he, his wife, and son had conquered heaven by their good works. Haris Chandra declared that he could not go to heaven without the permission of his master the Chandāla. When this difficulty was removed, Harischandra objected to go to heaven without his faithful subjects. This request was granted by Indra, and after Viswamitra had inaugurated Rohitaswa, the king's son, to be his successor, Haris Chandra, his friends and followers, all ascended in company to heaven. There he was induced by the sage Nārada to boast of his merits, and this led to his expulsion from heaven. As he was falling, he repented of his faults and was forgiven. His downward course was arrested, and he and his followers dwell in an aerial city, which, according to popular belief, is still occasionally visible in mid air."

2. The Harischandi Faqirs follow the principles which Haris Chandra taught his Dom master during the period of his servitude. Most of them are Doms, and they are found in small numbers in these Provinces. They appear to adopt merely a belief in Vishnu as the Creator of the universe.

Harjala.¹—A small tribe found only in Sítapur and Kheri. According to their own account of themselves they were once Guál Ahírs, and after the capture of the fort of Chithor they were obliged to wander away in the disguise of Jogis and other beggars. As they used to assume all sort of disguises they were called *I^areholiya* (*har*, "every," *chola*, "body"), which was afterwards corrupted into Harjala. Another story represents the word to be derived from the fact that they will drink water from any one's hand, (*har*, "every;" *jal* "water"). They are divided into three exogamous sections—Bahráichi, Khairábádi, and Lakhnawi, which take their names from their places of residence, Bahráich, Khairábád, and Lucknow. The Census Returns add Baranikali, Bremपुरi, (possibly a corruption of Ibrahimपुरi), Guálbans, and Lodh, the last two of which would connect them in some way with Ahírs and Lodhas. They are all Hindus. Their occupation is begging in the disguise of Jogis and other regular mendicants. They sing a special song known as Sarwan, which is said to be originally a lament for the Rishi Sarwan who was accidentally shot by Rájá Dasaratha as he was taking his blind father and mother slung in a basket over his shoulders to a place of pilgrimage. The legend has been localised at a place called Sarwan, in Pargana Mauránwán, of the Unáo District.² Some of them keep buffaloes and sell ghi; others cultivate and live by cutting grass and day labour.

Distribution of the Harjals according to the Census of 1891.

DISTRICTS.	Number.
Sítapur	38
Kheri	208
TOTAL	246

Hayobans, Haihobans (said to be derived from *haya-vansa*, "the race of the horse").—A Rajput sept found in the Ballia district. They are of the Lunar race and in the highest rank among the

¹ Based on information received through Lieutenant-Colonel W. P. Harrison, Deputy Commissioner, Kheri.

² Elliott, *Chronicles*, 5, sq.

tribes of the District. According to Sir H. M. Elliot¹ :—"Maheswari, the capital of the Lunar Rajputs, in the Narbada valley, was founded by Sahesra Arjuna, of the Hihya or Hayobans race. Their dynasty for fifty-two generations was established at Eatanpur, in the Central Provinces. The last of the dynasty, Raja Ragnâth Sinh, died about one hundred and ten years ago. The Hayobans² Ballia claim descent from the Ratanpur kings. Chandra Got, cadet of this house, is said to have, in 850. A.D., migrated northwards and settled at Manjha, on the Ganges, now included in the Sâran District, and waged successful war with the aboriginal Cheros. After nearly a couple of hundred years his descendants left Manjha and settled south of the Ganges at Bihiya, where they remained for five centuries and subdued the Cheros." In or about 1528 A.D. the Raja Bhopat Deva, or perhaps one of his sons, violated Maheni, a Brâhman woman of the house of the Purohit or family priest of the Hayobans clan. She burnt herself to death, and in dying imprecated the most fearful curses on the Hayobans race. After this tragedy the clan left Bihiya, and passed beyond the Ganges to the Ballia Pargana, where for a time they were located at Gâê Ghât, and finally settled at Haldi, from which the Hayobans Râja now takes his title. The tomb of Maheni, under a *pîpal* tree close to the Railway at Bihiya, is still visited by women of every caste, who come in numbers either to invoke her as a deified being or to offer oblations in commemoration of her. None of them dares to enter Bihiya, which contains the remains of their ancestors' fort. They are more swarthy than most Râjputs, and Mr. Carnegie suggests that they may have been originally a Tamil race.³

2. These people may possibly be connected with the Haihya of the Purânik lists. We read that they with the Jalajanghas, descendants of Yadu, conquered King Bahu or Bahuka and were finally destroyed by Sâgara.⁴ A tribe of Haihayas still exists in the valley of Sahajpur, who, according to Colonel Tod, are "aware of their ancient lineage, and though few in numbers, are still celebrated for their valour."⁵ Professor Wilson suggested their connection with the Hia, Hoiei-ke, Hoieiha, and similarly denomi-

¹ *Supplementary Glossary*, s.v.

² Oldham, *Ghâsiipur Memo.*, I, 55, sq.

³ Wilson, *Vishnu Purâna*, 373, sq.

⁴ *Annals of Rajasthan*, I, 41.

nated Hun or Turk Tribes, who make a figure in Chinese History. "At the same time it is to be observed that these tribes do not make their appearance until some centuries after the Christian era, and the scene of their first exploits is far from the frontier of India: the coincidence of appellation may therefore be merely accidental. In the word *haya*, which properly means 'a horse,' it is not impossible that we have confirmatory evidence of the Scythian origin of the Haihyas."¹

Hijra, Mukhannas.—The class of eunuchs. In spite of the operations of the Criminal Tribes Act (XXVII of 1871) these people are still found in considerable numbers throughout the Province; but under the rigid supervision to which they are now exposed their numbers are gradually decreasing. Formerly when a deformed boy was born in a family the Hijras of the neighbourhood used to beset the parents and endeavour to obtain possession of him. This practice has now, of course, ceased. Hijras divide the country into beats for the purposes of begging, and none of them ventures to trespass in the beat of another. Most of them wear a sort of female dress, and, as nearly all of them are Muhammadans, they call themselves by Musalmán names such as Bari Begam, Chhoti Begam, etc. They go about and attend marriage feasts and other ceremonies. They play on the drum (*dhól*) and cymbals (*manjira*). Their death customs are the same as those of the low castes in their neighbourhood. The Census Returns show that they have a considerable number of women dependent on them.

2. The Census Returns give as sections of the so-called Hijra caste some of purely Muhammadan origin, as Bani Hâshim, Khwâja, Khwâja Sarâi, Khwâjazâd, Pathân, and Shaikh, with others of Hindu origin as Gangarâmi and Tilokbans.

Distribution of Hijras according to the Census of 1891.

DISTRICTS.	HINDUS.		MUHAMMADANS.		TOTAL.
	Males.	Females.	Males.	Females.	
Sahâranpur	115	105	220
Muzaffarnagar	21	12	33

¹ *Loc. cit.*, 418, sq.

Distribution of Hijras according to the Census of 1891—contd.

DISTRICTS.	HINDUS.		MUHAMMADANS.		TOTAL.
	Males.	Females.	Males.	Females.	
Meerut	24	2	26
Bulandshahr	4	4	8
Aligarh	5	...	5
Mathura	7	...	7
Agra	1	...	18	...	19
Farrukhābād	12	...	12
Mainpurī	6	...	6
Etāwah	10	...	10
Etah	11	...	11
Budāun	25	10	35
Morādābād	11	...	11
Shāhjahanpur	8	7	15
Pilibhīt	3	...	3
Cawnpur	1	...	28	1	30
Fatehpur	13	4	17
Bānda	9	6	15
Hamirpur	11	1	12
Allahābād	2	3	26	15	46
Jhānsi	7	...	7
Jālaun	5	...	5
Jaunpur	1	2	3
Ghāzipur	10	3	13
Ballia	15	13	28
Gorakhpur	16	11	27
Basti	27	32	59
Azamgarh	11	6	17
Lucknow	18	...	18

Distribution of Hijras according to the Census of 1891—concl.

DISTRICTS.	HINDUS.		MUHAMMADANS.		TOTAL.
	Males.	Females.	Males.	Females.	
Râé Bareli	44	9	53
Sitapur	18	...	18
Kheri	15	...	15
Faizâbâd	28	20	48
Gonda	9	7	16
Bahrâich	34	...	34
Sultânpur	82	65	147
Partâbgarh	40	34	74
Bârabanki	2	...	2
TOTAL	4	3	749	369	1,125

Hotri.—A functional sub-division of Brâhmans, "he that offers" an oblation or burnt offering." His title and functions recall the animal sacrifices of the Vedic age. "His business is to make the *homa* offering, and to recite Vedic hymns at the opening of new temples, or when large feasts are given to Brâhmans and sometimes in the private houses of rich men. The last instance of a Vedic goat sacrifice, which is the only form now allowed, that of the cow and horse being prohibited, was performed in Benares about thirty years ago. The account which I have received of it is as follows:—A certain Brâhman from Southern India, who had inherited the charge of an eternal fire from a remote and distinguished ancestry, had, through an inadvertence for which he blamed himself, allowed the fire to go out. In order to relight it and make a suitable atonement for the crime which he had committed, he determined to celebrate a great sacrifice, and collected from all the Hindu Râjas who could be induced to contribute, a sum of about thirty thousand rupees for the purpose. The ceremony lasted for twenty-one days. All this time Brâhmans were being fed in thousands, offerings of *homa* were being thrown on the altar, and sacred words (*mantra*) were repeated with each offering. The goat intended for

the sacrifice, which was to crown the work, was stalled in an enclosure set apart for the sacrificial floor; and the greatest attention, amounting almost to worship, was paid to it till the day of sacrifice came round. As the goat was being led up to the altar, its neck was garlanded with flowers, and red powder was showered on its head. The most learned and distinguished Brāhmans who could be found were summoned from hundreds of miles round to take part in this Vedic sacrifice. The spot on which the goat was at last killed was screened off, so that no profane eye might behold what the Brāhmans were doing, or witness the relighting of the extinguished fire from the flame of the sacrifice. On receiving this fire relighted, the man was taken to the Ganges to be bathed by the Achārya or presiding priest; and such was the sanctity ascribed to that part of the river where he had bathed, that almost the whole city of Benares turned out to get a drop or two of water thrown at them by the hands of the priest. It is said that no such sacrifice had been performed before within the memory of any man living, nor is it expected that such will ever be performed again.

2. "There is one more function left to the Hotri, which may be traced back to the Vedic age, *viz.*, the recitation of long passages from the ancient hymn books. This is done at times when new temples are opened or when large feasts are given to Brāhmans, and sometimes in the private houses of rich men. A Hotri is sometimes employed by men who are wealthy enough to engage his services to stand before an idol and read extracts from the Veda on their behalf. Such repetition is placed to the credit of the man who pays for it, and is believed to benefit his soul in the life beyond the grave."¹

Hurkiya, Hurukiya.—A small tribe of musicians and pimps, attendants on dancing girls, of whom some account has been given under the head Tawāif. They are by religion Muhammadans. As sections, according to the Census Returns, they recorded some of the other sub-castes of a similar mode of livelihood, such as Kanchan and Paturiya; others connected with higher castes, as Bāhamaniya, Kāchhi, and others of local origin, as Bihariya from Bihār, Kālpi and Purabiya or "Easterns."

¹ Nesfield, *Calcutta Review*, CLXV, 263, *sq.*

Distribution of the Hurkiyas according to the Census of 1891.

DISTRICTS.	Number.
Bulandshahr	6
Aligarh	4
Agra	105
Farrukhâbâd	221
Etâwah	432
Jâlaun	33
TOTAL	801

Husaini.—A class of so-called Brâhmans who take their name from the Muhammadan saint Husain. In the Panjâb they are called Musalmân Brâhmans, are found chiefly in the Delhi Division, and are said to receive oblations in the name of Hindu gods from Hindus and in the name of Allâh from Musalmâns. In Azamgarh they are described as half caste Brâhmans and are also known as Bhanreriya, which is another term for the Dakaut (*q.v.*). In Bombay they act as priests of the Bhangis. According to Dr. Wilson they are found near Ahmadnagar, formerly the seat of a Muhammadan dynasty. "They are half converts to the Muhammadan faith, though they retain some of their Brâhmanical practices; generally only intermarry among themselves. They ask alms both from Muhammadans and Hindus." Dr. Wilson suspects that their origin may have been connected with the Brâhman to whom the Muhammadan founder of the Brâhmani dynasty of the Dakkhin was so much indebted.¹

¹ Wilson, *Indian Caste*, II, 29, 134; Ibbetson, *Panjâb Ethnography*, para. 512; *Azamgarh Settlement Report*, 43A, app.